

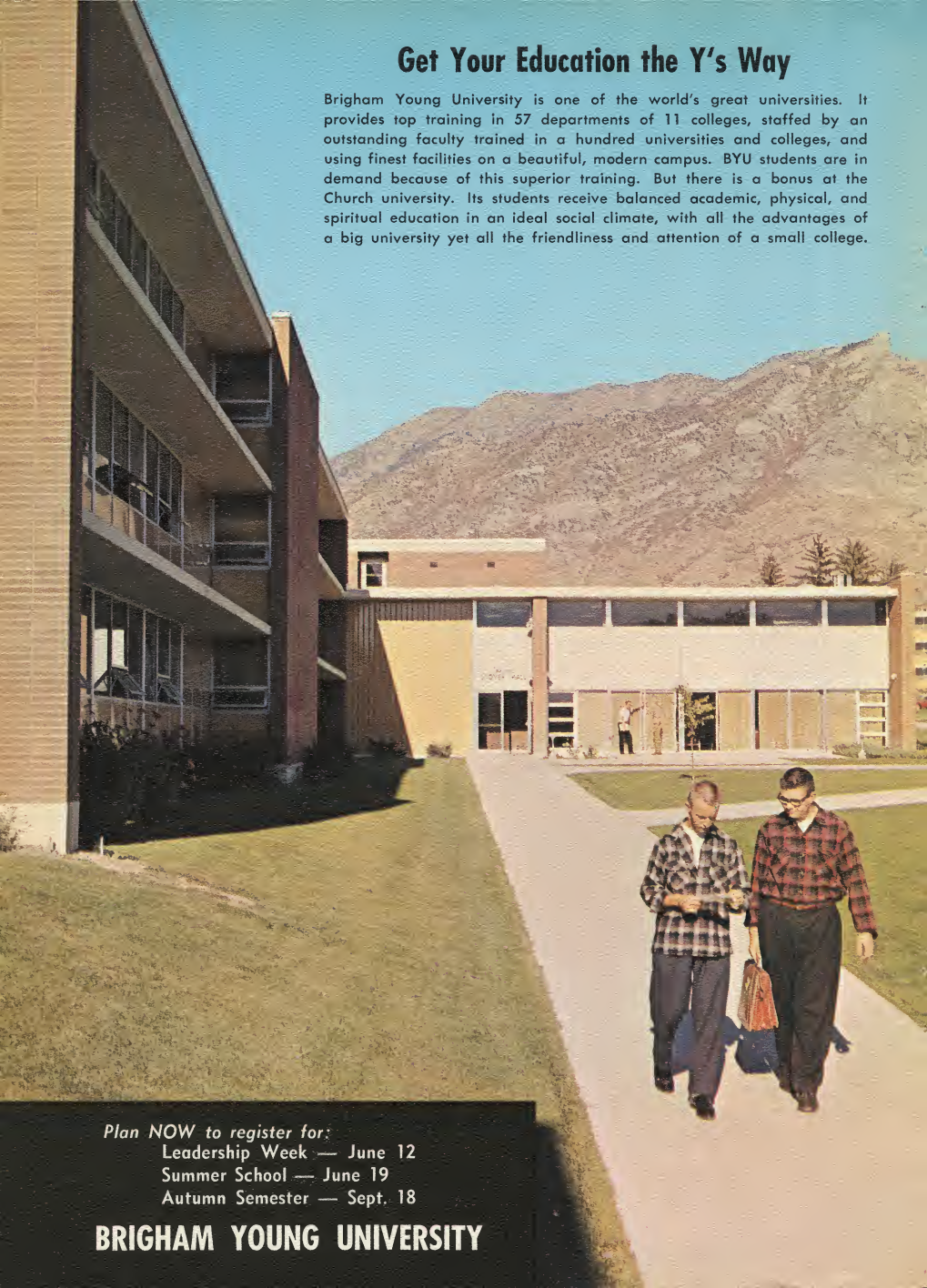
The Improvement Era

June 1961

IN THIS ISSUE
TALKS BY GENERAL AUTHORITIES
AT THE
131ST GENERAL CONFERENCE

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Exploring the Universe

BY DR. FRANKLIN S. HARRIS, JR.

Squirrel's Heartthrob

A ground squirrel's heart normally beats six times a second, but during hibernation it slows down to a beat every 20 seconds so that it uses only about one hundredth of its normal food to survive. Dr. Albert R. Dawe points out that hibernation can occur at any time of year. When a hibernator has settled down, it is very little influenced by light, sound, temperature, or radiation, but it is highly sensitive to touch.

Ocean Cores

Professor H. Pettersson, Director of the Oceanographic Institute, Goeteborg, Sweden, has called attention in *Endeavour* to the results of long deep-sea cores and air samples which show that the earth receives annually about a million tons of cosmic dust.

Twenty Miles Up

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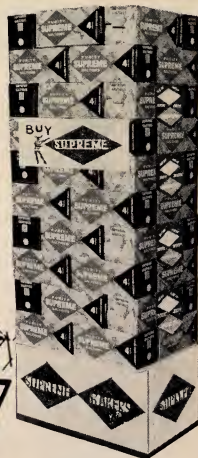
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Official organ of the Priesthood Quorums, Mutual Improvement Associations, Ward Teachers, Music Committees, Department of Education, and other agencies of the Church of Jesus Christ of Latter-day Saints.

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THE COVER:

As President David O. McKay stood at the pulpit of the Salt Lake Tabernacle presiding and conducting the sessions of the April general conference, photographers Lorry Rytting, Lorin Wiggins, and Ernest Wittke for the Church Information Service caught many facets of the venerable Church leader on color film. These photographs tell a story all their own as they form the Era cover this month.

Cover lithographed in full color by Deseret News Press.



1961-62 Suggested Reading Course

Reading Course book for the entire Mutual:
Book of Abraham from The Pearl of Great Price

FOR MUTUAL STUDY

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| 1. The Candle of the Lord | Adam S. Bennion | 3.75 |
| 2. Book of Mormon Treasury | Compiled by The Improvement Era | 3.50 |
| 3. Voice of Warning (Paper) | Parley P. Pratt | .40 |
| 4. Conquest of Space | Willy Ley | 5.75 |
| 5. Pathway to Happiness | Discourses of President David O. McKay | 3.95 |
| 6. Giant of the Lord | James S. Brown | 3.95 |
| 7. Man—God's Greatest Miracle (Paper) | J. Reuben Clark, Jr. | .35 |
| 8. One Fold and One Shepherd | Thomas Stuart Ferguson | 4.95 |
| 9. The Naked Communist | W. Cleon Skousen | 4.95 |
| 10. Triumph and Tragedy | Winston S. Churchill | 6.50 |
| 11. The Lincoln Reader (Paper Pocket Edition) | Paul Angle | .50 |
| 12. Look Southward, Uncle | Edward Tomlinson | 6.00 |
| 13. The Admiral's Log | Ben E. Marwell | Out of Print |

M MEN - GLEANER

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| 14. Our Prophets and Principles (Paper Edition) | (Cloth Edition) | 1.50 |
| 15. Eternal Quest | Hugh B. Brown | 3.50 |
| 16. If I Were In My Teens | | 2.00 |
| 17. Personal Problems | John Geisel | 3.96 |
| 18. I Saw Another Angel Fly | Carter E. Grant | 3.50 |

LAUREL

- | | | |
|---------------------------|------------------|------|
| 19. Portrait of a Prophet | Norma J. Fischer | 3.00 |
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|--------------------------------|------------------|------|
| 20. How to Pray and Stay Awake | Max Skousen | 1.75 |
| 21. Branches Over the Wall | Ora Pate Stewart | 1.00 |
| 22. Fifteen | Beverly Cleary | 2.95 |

BEEHIVE


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| 26. Little Women | Louisa May Alcott | 1.95 |

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| 27. True Book of Honeybees | John Lewellen | 2.00 |
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| 30. Pioneer Stories | Preston Nibley | 2.50 |
| 31. Faith-Promoting Stories | Preston Nibley | 2.00 |
| 32. Sequoia | Catherine Cate Coblentz | 3.00 |
| 33. Waterless Mountain | Laura Armer | 4.50 |
| 34. Kon-Tiki (Cloth) | Thor Heyerdahl | 5.95 |
| (Pocket Paper Edition) | | .35 |
| 35. Arabian Cow Horse | John Richard Young | Out of Print |
| 36. The Youngest Soldier | Mabel Harmer | .98 |
| 37. Brigham Young | Olive Burt | 2.95 |
| 38. The Adventures of Huckleberry Finn | Mark Twain | 1.95 |
| 39. The Adventures of Tom Sawyer | Mark Twain | 1.95 |
| 40. Kim | Rudyard Kipling | 2.95 |
| 41. A Boy Scout with Byrd | Paul Siple | Out of Print |
| 42. Buffalo Bill's Life Story | William F. Cody | 3.00 |
| 43. The Biography of a Grizzly | Ernest Thompson Seton | 1.50 |
| 44. Johnny Tremain | Ester Forbes | 3.50 |
| 45. Daniel Boone, Wilderness Scout | Steward Edward White | 2.50 |
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NOTE: President J. Reuben Clark, Jr., Elder George Q. Morris, and President Levi Edgar Young were excused from speaking because of ill health. Elders Hugh B. Brown and A. Theodore Tuttle were touring mission fields. Elder Alvin R. Dyer was presiding in the European Mission. Elder Mark E. Petersen spoke to the Church of the Air radio program early conference Sunday morning. Elders Mark E. Petersen, Gordon B. Hinckley, and Franklin D. Richards, President Henry D. Moyle, President David O. McKay spoke at the Saturday evening (priesthood) session. Their addresses will appear in the July issue of The Improvement Era. Sir Thomas Bennett, who assisted in the designing of the London Temple and other Church buildings in England, addressed the Thursday morning session.

THESE TIMES



The Gabon Republic

BY DR. G. HOMER DURHAM
PRESIDENT, ARIZONA STATE UNIVERSITY, TEMPE

African affairs have suddenly come to the forefront. Of the many new countries established, the Gabon Republic is among the latest. Located on the south Atlantic coast, it lies immediately north of the Republic of the Congo. Gabon was formerly a French territory whose independence became effective August 17, 1960. Admission to the United Nations with French sponsorship followed on September 20, 1960.

Formerly part of the French Congo, the French organized it as "Gabon" in 1910. In 1946, under the French constitution, it became an overseas territory of the French Union.

It is about the size of Colorado, with a hot, equatorial climate. The people of this new state number much less than those of Colorado, some 410,000. The largest city, Libreville, has about 20,000 people. French and other Europeans number 8,500. Approximately 40 African ethnic groups constitute the remainder of the population.

Compulsory school attendance was required in 1959 and is based on the French system. About 50,000 pupils are enrolled. There are no institutions of higher education.

The country produces timber,

petroleum, manganese, iron, and uranium. Mahogany, ebony, and materials for plywood constitute the principle exports. Cacao, coffee, peanuts, rice, bananas, yams, and sweet potatoes are also grown.

The following statement by Gabon's Prime Minister, Leon M'Ba, indicates appreciation for past association with France:

"In 1839 an alliance was signed between France under Louis-Philippe and King Denis. A hundred and twenty-one years have passed since that time. Today we are negotiating a transfer which will make Gabon an independent State within the Community. I can assure you that in Gabon nothing will be done against France, there will be no racial bitterness, and we will remain the staunch and faithful friends we have been since 1839. Gabon is a hospitable land. Those who have trod our soil have taken away with them only happy and favorable memories. We know that for you the struggle for man's freedom is a mission. You proclaimed it in 1789; you abolished slavery in 1848. In 1946 you stated, in your Constitution, your intention to lead the peoples whom you had been guiding toward the democratic administration.

(Continued on page 457)



Well-known construction superintendent Frank Lempeler with volunteer workers at site of new church building.

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The Church Moves On

March 1961

19 Leeds Stake, 327th now functioning in the Church, and the fourth to be created in England during the past year, was formed through a division of the Manchester Stake and two new wards formed from the Sheffield District of the North British Mission. Elder Dennis Livesey, formerly first counselor in the Manchester Stake, was sustained as president of the Leeds Stake, with Elders Raymond C. Bustin and Alvin I. Holton as his counselors. The organization was under the direction of Elder Hugh B. Brown of the Council of the Twelve and Elder Nathan Eldon Tanner, Assistant to the Council of the Twelve.

Elder William Bates, formerly second counselor to President Robert G. Larsen of Manchester Stake, sustained as first counselor, succeeding Elder Dennis Livesey. Elder James R. Caddick sustained as second counselor. At this conference an area from the Preston District of the North British Mission was added to the Manchester Stake and was divided into three new wards of the Church.

Elder Milton G. Thackeray sustained as second counselor to President Lemonte Peterson of the University West (Salt Lake City) Stake, succeeding Elder Boyd C. Bronson.

21 Huge cranes removed the thirteen-foot high pillars which once supported the Eagle Gate. That section of State Street is being widened making the removal of the seven and a half ton columns necessary.

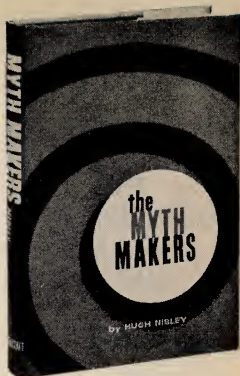
24 Ogden Twelfth Ward defeated Pioneer First of Provo, 54-50, in an overtime game to win the all-Church senior basketball tournament played at the George Albert Smith Fieldhouse at Brigham Young University. Las Vegas Eighth of Nevada won over Laramie Second of Wyoming, 61-52, to place third and fifth place. Snowflake Second of Arizona won the consolation (fourth place) by winning their game with Fielding (sixth place), 84-55. Fielding was awarded the sportsmanship trophy. Those selected on the all-star team included: Harold Gardner, Laramie Second; Terry Tebbis, Las Vegas Eighth; Lynn Gleave, Pioneer First; Bob Ipsen, Orem Twentieth; Gerry Garn, Fielding; Ted Smith, Ogden Twelfth; Gary Barclay, Ogden Twelfth; Gary Crandall, Pioneer First; John Nicoll, Snowflake Second; and Jim Spencer, Escalante South. Robert W. Lees, Whittier Fourth Ward, Whittier (California) Stake, received the Improvement Era award for the prize-winning essay on "What the Church Athletic Program Means to Me." This was the thirty-ninth annual all-Church basketball tournament.

Anti-Mormon literature, derogatory claims against the Prophet Joseph Smith, and damning stories circulated by "Mormon Haters" are investigated and analyzed in this intriguing and scholarly work. Years of research and preparation have resulted in a very frank, fast moving historical volume that pulls no punches. Explodes as myths the most frequently heard charges. A must for missionaries and all who would be well informed.

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24 Utah State University Fifth Ward won the all-Church college basketball tournament at the George Albert Smith Fieldhouse, Brigham Young University, by defeating BYU Eighth Ward, 55-44; Dixie College placed third by defeating Ricks College (sixth), 72-58; University of Utah won over Arizona State, 47-44, deciding third and fifth places.

The box placed in one of the pillars of the Eagle Gate as it was rebuilt seventy years ago was opened in the presence of the First Presidency and others. Water, believed to have come from the top of the pillars, had seeped into the box over the years. What had once been business cards and other papers were, for the most part, an unintelligible mass. The newspaper copies of the day seemed to fare best. A small copper plaque, turned dark green from age, was found in the box. Two photographs in the box which were faint but still recognizable were of the construction of the Tabernacle roof and of the original Eagle Gate. Many of the pictures, damaged beyond recognition, were by the Utah pioneer photographer, C. R. Savage, father-in-law of President J. Reuben Clark, Jr. "This is a great shock to me," President Clark commented, and urged that in the future hermetically sealed copper boxes be used to withstand weathering and aging.

26 Roy Stake was formed from parts of Lake View (Utah) Stake, with Elder Henry A. Matis sustained as president, and Elders Newell R. Budge and George C. Reimschuessel as counselors. The stake has a membership of approximately 5,450. Elder Floyd D. Fowers, who served as second counselor to President Matis in the Lake View Stake, succeeds him as stake president. Counselors to President Fowers are Elders Harold R. Johnson and F. James Schoenfeld. Elder Budge had been serving as first counselor to President Matis in the Lake View Stake. Lake View Stake now has a membership of approximately 3,225. The division and reorganization were under the direction of Elders Spencer W. Kimball and LeGrand Richards of the Council of the Twelve. Roy is the 328th stake.

Elder Carl A. Mortensen sustained as president of Oneida (Idaho) Stake succeeding President Shirley M. Palmer. Elders Willis R. Burton and Reed R. Hawkes sustained as counselors. President Mortensen and Elder Burton were counselors to President Palmer.

April 1961

1 The appointments of Elders Edwin C. Winder, Joseph A. Kjar, Rulon H. Bradshaw, and David Jay Wilson to the general board of the Young Men's Mutual Improvement Association was announced.

4 The 55th annual conference of the Primary Association opened today on Temple Square. Departmental sessions were held in appropriate stake buildings throughout Salt Lake City. It is a two-day meeting.

6 The 131st annual general conference of the Church opened in the Salt Lake Tabernacle under the direction of President David O. McKay. A new rostrum was used for the first time. Old hand-turned railings had been removed, except for the bottom row, and had been replaced by vaneer paneling trimmed with hardwood. Six of the seven sessions of the conference were broadcast and televised. Twenty-seven television stations and eighteen radio stations participated in broadcasting some parts of the conference. At today's afternoon session it was announced that the Church membership on

(Continued on page 370)



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Church Moves On

(Continued from page 368)

December 31, 1960, totaled 1,693,180. The membership was six on the day the Church was organized, April 6, 1830, although additional members were baptized that day.

7 An evening meeting for bishops, stake presidencies, and others was held in the Salt Lake Tabernacle under the direction of the Presiding Bishopric.

8 The general sessions of the 131st conference of the Church convened again in the Tabernacle. An early morning Church welfare meeting was held in the Assembly Hall. The priesthood session was not broadcast, but gatherings of the priesthood in 288 places in the United States, Canada, and New Zealand heard this session through direct-wire facilities. The evening closed with many attending their traditional missionary reunions.

9 This was the tenth anniversary of President David O. McKay's becoming President of the Church. It has truly been a decade of progress in many fields for the Church.

Speaking to the nationwide audience of the Columbia Broadcasting System's radio network on the "Church of the Air," Elder Mark E. Petersen of the Council of the Twelve spoke on the subject "Need for Better Parents."

President David O. McKay announced that Elder N. Eldon Tanner, Assistant to the Council of the Twelve, had been called as president of the West European Mission. This is a new administrative assignment embracing the British, Central British, Northern British, Scottish-Irish, Netherlands, French, and French East missions. Elder Alvin R. Dyer, also an Assistant to the Council of the Twelve, has been the president of the European Mission for two years. His duties will now be with the Central German, West German, North German, South German, Swiss, Austrian, Danish, Swedish, Norwegian, and Finnish missions. Elder Tanner and his family will have their headquarters at Leatherhead, near London. Before his call as an Assistant to the Council

of the Twelve Elder Tanner was serving as president of the Calgary (Alberta) Stake.

"The Spirit of Worship" was the theme of the conference of the Deseret Sunday School Union held in the Tabernacle this evening.

16 Elder Thulbarn R. Holt, second counselor to President Clarence Neeley, deceased, sustained as president of Benson (Utah) Stake. Elder Cliff Wiser, first counselor to President Neeley was also released. President Holt's counselors are Elders Sylmer G. Jessop and Wayne P. Traveller.

18 The First Presidency announced the appointment of Elder Carroll W. Smith as president of the Western Canadian Mission succeeding President Parley A. Arave. President Smith, whose home is Ashland, Oregon, is president of the Klamath Stake. He is a native of Usick, Idaho, and once served for two years as president of the Boise Stake mission. He has long been active in Church affairs in western Oregon. Mrs. Smith and two daughters will accompany him on this mission assignment. The couple have a married daughter, also.

SUMMER DAY

BY JEAN MERGARD

As I walked out to meet the day,
It danced toward me in bright array:
The columbine and mignonette
Bent gracefully in minuet;
The trees waltzed in their dappled shade
As pavements called to promenade;
Black quarter notes with feathered tails
Sat perched on wires, warbling scales.
As children blossomed from each door
And hopped to hidden tunes, the more
I could not tell if summer's spree
Burst more outside than inside me.



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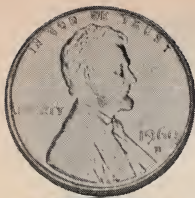
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Letters and Reports



CHOSE A MISSION

Pictured here is Elder Richard H. Ray of the Mesa Eighth Ward, Mesa (Arizona) Stake. He has earned seven individual awards—all with 100 percent seals.

He was a treasurer of the local chapter of the Future Farmers of America in his junior year and was president in his senior year. Last summer at the Arizona State FFA Convention he declined an offer to fill a state office in this organization so that he could go into the mission field. He is presently serving the Church in the Northwestern States Mission.



PRESIDENT McKAY QUOTED

Elder Court D. Anderson of the Great Lakes Mission forwarded to the Improvement Era the above picture taken while laboring in the mission field last year. He writes, "My companion and I passed by this Presbyterian Church and noticed their signboard. We thought

it very interesting, so I snapped this picture. If they only knew, they quoted the greatest man in the world."



NINETY-SEVEN BEEHIVE HONOR BADGES

Pictured is Belva Dean Smith, 14, of the Spanish Fork (Utah) Seventh Ward. She has earned two individual awards, is a Mia Maid, and has

earned ninety-seven honor badges while in her Beehive class. Belva Dean is presently serving as a junior genealogy leader in her ward.

ERA ADDICT

Dear Editors,

Graz, Austria

With great pleasure I received your letters which tell me that the Era is being sent to me. The mother of the missionary who baptized me, Mrs. Irene Johnson, of Logan, and Elder Robert W. Daynes who was instrumental in my accepting the gospel, and since has become a close friend of mine, were both kind enough to present me with a subscription of your admirable magazine. . . .

I cannot begin to thank you for your wonderful magazine which I think is a most effective means of applying the ideals as given to us by the Lord, to our every day life. From the very moment I recognized this Church as the true one, I have (and so have my wife and four children) perused every single page of every single number of the Era I could get hold of. . . . After having become an Era addict and as I know an incurable one, I am just wondering how on earth we were able to manage without it for such a long time. It was your publication in addition to the missionaries, and what fine young men they are, really to be proud of—, way of living this life, which made me realize the fundamental importance and truth of "seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Yours sincerely,

Immo Luschin Ebengreuth



SPRINGVILLE TEEN

Pictured left is Blaine Livingston, an "A" student at Springville (Utah) High School and holder of individual awards for Church meeting attendance for five years.

Blaine represents the Springville High student body as a member of the Springville Safety Council, is an officer in the capella choir, and takes an active part in all ward athletics and activities. He was recently awarded his Duty to God award.

On page 206 of the April Era, "Church Moves On" reporting on February 5, stated: "There are two theories of how St. George was named; in honor of President George A. Smith, a Counselor to President Brigham Young, and grandfather of President George Albert Smith; or for P. St. George Cooke, beloved gentle leader of the Mormon Battalion."

Since that publication, the family of President George A. Smith has graciously shared with us evidence that they have gathered over the years to prove that the southern Utah city carries the name of President Smith. Some of the references cited are the original manuscripts in the Church Historian's Office; the *Contributor* May 1883, page 310; Neff's *History of Utah*, page 906; *Historical Record*, volume 5, page 103; and many letters written by President George Albert Smith, who was extremely active in preserving the real story of the history of the Church, especially of the pioneer times.

We apologize for printing a theory instead of a fact.

JYMME SCHOURUP WRITES

Dear Editors of the Era of Youth:

I would like to take this opportunity to thank you and your associates for the nice story you did on me which appeared in "The Era of Youth" section of the February Improvement Era. It had created quite a stir in as much as I have been asked to speak to the young people in nine different stakes.

Last night in San Diego I had the thrilling experience of speaking to over 700 young people at a special fireside for the East San Diego Stake, San Diego, and Palomar stakes. It was a humbling experience.

I love the "Era of Youth" section and may God bless you in this work.

Sincerely,

Jymme Schourup
(Roberta Shore)



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EDITOR'S PAGE

BY PRESIDENT DAVID O. MCKAY



YOU TELL WHAT YOU ARE

The sailing vessel *Amazon* lay in an English port, about a century ago, chartered by the Church to take emigrants from that land to the States. A young writer who read that the vessel was about to sail took his pad and pencil and went down to the docks. He received permission from the Church authorities to go abroad, and he recorded what he saw and heard. The emigrants

knew nothing about his presence, and this is what he published:

"... nobody is in an ill-temper, nobody is the worse for drink, nobody swears an oath or uses a coarse word, nobody appears depressed, nobody is weeping, and down upon the deck, in every corner where it is possible to find a few feet to kneel, crouch, or lie in, people, in every unsuitable attitude, are writing letters.

"Now, I have seen emigrant ships before this day in June. And these people are so strikingly different from all other people in like circumstances whom I have ever seen, that I wonder aloud, 'What would a stranger suppose these emigrants to be?'

"The vigilant bright face of the weather-browned captain of the Amazon is at my shoulder, and he says, 'What indeed? The most of these came aboard yesterday evening. They came from various parts of England, in small parties that had never seen one another before. Yet they had not been a couple of hours on board when they established their own police, made their own regulations, and set their own watches at all the hatchways. ...'

"What is in store for the poor people on the shores of the Great Salt Lake, what happy delusions they are laboring under now, on what miserable blindness their eyes may be opened then, I do not pretend to say. But I went on board their ship to bear testimony against them if they deserved it, as I fully believed they would; to my great astonishment, they did not deserve it; and my predispositions and tendencies must not affect me as an honest witness. I went over the Amazon's side, feeling it impossible to deny that, so far, some remarkable influence had produced a remarkable result, which better known influences have often missed." (*The Uncommercial Traveller and Pictures from Italy*, Dana Estes & Company edition,

pp. 290-291; 304-305.)

That writer was Charles Dickens, and his account in its entirety appears in the book *The Uncommercial Traveller*.

What a different testimony that writer would have given if those new converts to the Church had not shown by their actions and by their words that some power had transformed them. Suppose they had been drinking, suppose they had been quarreling, suppose he had heard oaths and vulgar stories? What a story he would have written for the millions to read during the past century. Yes, it is truly as the Savior said:

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

"Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matt. 7:16-18.)

We preach the gospel by action. What we are in our homes will influence our neighbors. How we deal in business will cause our business associates to change, too.

We shall be judged by our actions wherever we are, not only in church, but also on the golf course, on the ball field, in a boat, or out for a summer vacation. *Everywhere we are the representatives of the Church.*

Every member is a missionary. We cannot escape any more than Paul or Silas or Peter escaped. They, too, were transformed and became immortal because they obeyed the first principles of the gospel and bore the witness that Jesus the Christ lived, was crucified for the sins of the world, and rose again on the third day, and were willing to give all they possessed for that testimony.

IS THE USE OF OUIJA OR PLANCHET BOARDS AN EVIL?

QUESTION: *"It has come to our attention that some young people are amusing themselves with ouija and planchet boards. Our question is, Is the practice approved by the Authorities of the Church? It has always been our opinion that this was something of an evil nature in which the Spirit of the Lord had no part."*

ANSWER: The dictionary describes these boards as being for the purpose of "receiving answers to mediumistic communications or questions." This being the case, the answer is clear to your question. There can be no good or wholesome purpose accomplished in this kind of entertainment, therefore it should not be indulged in by members of the Church. The Lord has pointed out very clearly the course that we should take in obtaining inspiration for our guidance. When a person is baptized and receives the laying on of hands for the gift of the Holy Ghost, he is promised that he will receive the necessary guidance for his spiritual and temporal good, provided he is true to his covenants. The Lord will not dwell in unclean tabernacles. Therefore in order that we may keep ourselves in harmony with the Spirit of the Lord, we must be mentally, spiritually, and bodily clean from every contaminating influence. In a revelation given to the Church in October 1830, the Lord said:

"Behold, verily, verily, I say unto you, this is my gospel; and remember that they shall have faith in me or they can in no-wise be saved;

"And upon this rock I will build my church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you.

"And ye shall remember the church articles and covenants to keep them.

"And whoso having faith you shall confirm in my church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them." (D&C 33:12-15.)

Shortly before Jesus departed from his apostles he gave them these instructions:

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (John 14:16-17.)

This great gift is promised to each member of the Church who will be faithful and true, so there is no need for any member seeking inspiration or knowledge through any unsavory or evil source which is coming from Satan or one of his emissaries. Those who have the light of the Spirit, or Holy Ghost, will avoid any contacts from any evil source. No doubt it is true that the use of these instruments is in the spirit of fun and for amusement. Let it be remembered that the Spirit of the Lord does not and will not dwell in unclean or disobedient tabernacles. When a person is enlightened by the teachings of the Spirit of the Lord, his whole soul is filled with peace, and an unmistakable joy beyond the power of description by mortal man. Moreover this great gift is offered to all members of the Church who consistently place their lives in harmony with the Holy Spirit.

There are some members of the Church who unfortunately refuse to comply with the commandments of the Lord, and this attitude deprives them of the guidance coming from the Holy Ghost. Therefore they are deprived of the great joy and peace of mind which a faithful life will bring. These souls are liable to deception. They fail to have the true discernment and are thereby deceived when some cunning person or spirit filled with the influence of the adversary of righteousness beguiles them into a false security. They become confused and many fall away from the Church into the depths of spiritual darkness. The disobedient and wayward become the prey of deception; and as darkness enters their souls, the true light is driven out.

Our Father in heaven has from the beginning commanded of his children that they love and obey him.

They are to worship him and unto him they are to pray and give their devotion. "He that seeketh me early shall find me, and shall not be forsaken," said the Lord. (D&C 88:83.) To seek for information through ouija boards or any way contrary to the instruction the Lord has given is a sin. The Lord gave positive instruction to Israel when they were in the land of their inheritance that they were to go to him for revelation and to avoid the devices prevalent among the heathen nations who occupied their lands. The law of the Lord to Israel is drastic because the Lord considered it vital to their salvation. In the book of Exodus, this is written:

"Thou shalt not suffer a witch to live." (Exodus 22:18.)

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?" (Isaiah 8:19.)

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.

"Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer." (Deut. 18:10-11.)

All through the Bible, the New Testament as well as the Old, the Lord and his prophets have expressed their displeasure when the people turned from the Lord to "familiar spirits." Even in our own day we have been given definite counsel in the following words:

"But ye are commanded in all things to ask of God, who giveth liberally, and that which the Spirit testifies unto you even so I would that you should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrine of devils, or the commandments of men: for some are of men, and other of devils.

"Wherefore, beware lest ye are deceived: and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given;

"For verily I say unto you, they are given for the benefit of those who love me and keep my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts." (D&C 46:7-9.)

At the April conference, 1901, President Joseph F. Smith gave the following counsel to the members of the Church:

"Men and women may be deceived by the craftiness of the adversary and by the spirit of darkness that is in the world; they may be deceived . . . with hypnotism, with animal magnetism, with mesmerism, with spiritualism and with all the other man-made and demon-stimulated isms which exist in the world; but the elect of God shall see and know the truth. They will not be blind, because they will see; they will not be deaf, because they will hear; and they will walk in the light, as God is in the light, that they may have fellowship with Jesus Christ, and that his blood may cleanse them from all their sins. May God help us to do this. May he deliver us from secret combinations, and from the snares that are set to entrap our feet and to win our affections from the kingdom of God. I repeat what I have said scores of times, the Kingdom of God is good enough for me. This organization of the Church of Jesus Christ of Latter-day Saints meets all my wants, and I have no need to fly to organizations that are gotten up by men for the purpose of making money. I pray God that his kingdom may be sufficient for you, that you may abide in the truth, and not be led away by these deceptive spirits that have gone forth in the world to lead men astray. Spiritualism started in the United States about the time that Joseph Smith received his visions from the heavens. What is more natural than that Lucifer should begin revealing himself to men in his cunning way, in order to deceive them and to distract their minds from the truth that God was revealing? and he has kept up pretty well ever since. May God bless Israel, and preserve us in the truth. . . ."

FREEDOM IS NOT FREE

BY PAMELA DAWN REBER

A YOUNG WRITER

Freedom is the poppy that wavers in the breeze.
Freedom is the sunshine that filters through the trees.
Freedom is the water that ripples o'er the sands,
Freedom is the platform on which our nation stands.

* * * * *

We are the lucky ones; we are the free
And happy and honored; and proud we should be
To know that our forefathers came from their land
To nurture their children on this foreign strand.

Long were the trials, and rough was the sea,
And wild was the country that conquered must be.
Still upward and onward with vigor they came,
Without thought of comfort or fortune or fame,

Deriving from trials a pride never shaken,
For theirs was the nation of hatred forsaken.
Theirs was the kingdom with blessings that doubled
By working and praying with hearts never troubled.

The price of our freedom was paid by their dead,
Their heartaches, their sorrows, their hands stained
in red.

But remembering our justice, our freedom for all,
The price that was paid for our freedom is small.

Now we have power, and now we have peace,
For we have acquired the kind of lease
That time cannot alter; so death cannot see
The home of the brave and the land of the free.



The Unknown Paul Revere

BY WALTER E. KLEIN

Left: section of engraving cut by Paul Revere shows Christ's Church, Charleston.

On April 18, 1775, Paul Revere made his famous ride to warn the countryside in Massachusetts of the advancing British Army. This ride marked the beginning of the Revolution and made the name of Paul Revere immortal.

However, he has a solid claim to fame based on other accomplishments not so well-known. Revere was one of those versatile geniuses with which revolutionary America seemed to be so well blessed.

He was an excellent silversmith, and his surviving pieces today are collectors' items. He was also a designer and printer and printed many cartoons in the cause of liberty. One of his most famous is a print of the Boston Massacre.

He made a set of false teeth for George Washington. They were probably hard to manage and uncomfortable, but, judging from Revere's other work, they were also probably the best of their time.

After the Revolution he did many notable things. In 1788 he opened an iron foundry in the shipyards of North Boston. Here he manufactured many items for the home, for smiths, and for the shipyards.

The bell of the Old North Church became cracked and had to be recast. Few bells had been cast in America, for it was extremely heavy and exacting work. Revere was chosen for the job. Thereafter he made many other bells, and his masterpiece still hangs in the tower of King's Chapel in Boston.

However, Revere still had greater ambitions. Copper sheathing for the ships of the new country was a necessity. At this time all of it was imported from England.

Revere decided to do something about it. He ordered rollers from England and by 1801 was producing what was reported to be the best cold rolled copper in America.

The naval frigate, *Constitution*, later famous as *Old Ironsides*, had been built at the wharf beside his foundry in North Boston. Revere had supplied most of her hardware. In 1803, after seeing action against the Barbary pirates, she returned to Boston to have the copper sheathing on her hull renewed. Revere got the commission, thus fulfilling an old ambition. *Old Ironsides* won a famous victory in the War of 1812 against the British ship, *Guerriere*.

Later Paul Revere worked with Robert Fulton on copper boilers to power steamboats.

Paul Revere not only helped lay the foundations for the American Revolution, he also helped lay the foundations for the industrial power which was so vital for the development and growth of the new nation. Although not so well-known, his contributions to its peaceful development were greater and more important than his part in wartime.

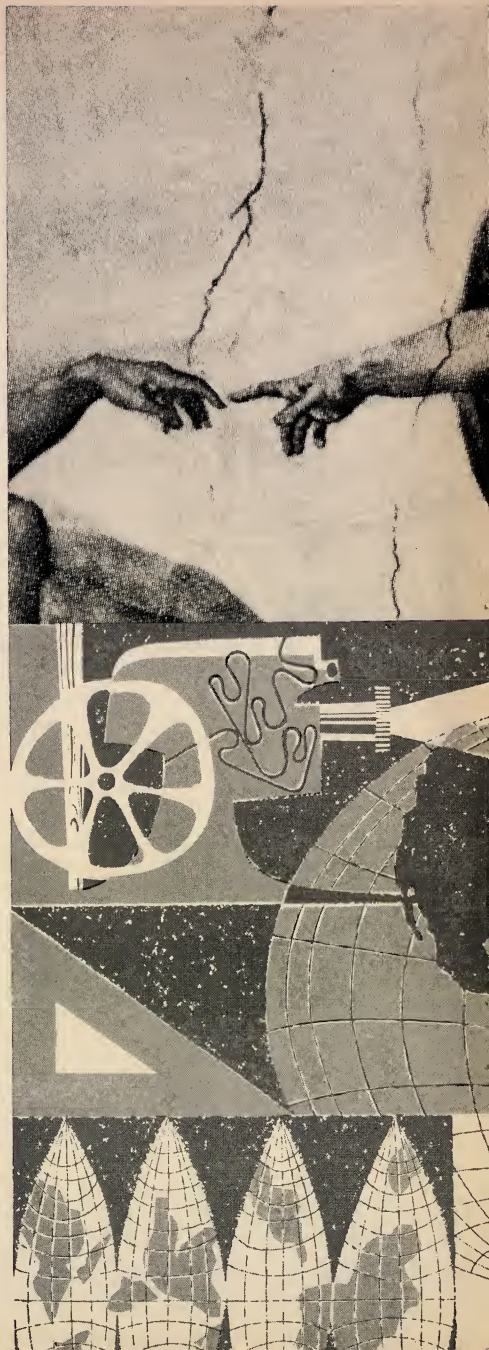
Developments during recent years, including the release of atomic energy, the production of intercontinental missiles, space ships, and the experimentation in germ and chemical warfare have brought increased sensitivity to the tragedy of human suffering and the precariousness of man's life on earth. Those who know agree that the diffusion of radioactive material from the explosion of a few hydrogen bombs would destroy much of the life on earth, and that any extensive use of such weapons would make our world uninhabitable.

Theoretical and technological developments in the physical sciences have given a new emphasis to the old problem of the extent and effect of man's freedom. On the one hand, by the proper use of newly discovered powers man can achieve benefits in the natural world previously unimagined. On the other hand, by the misuse of those new forces he can bring a sudden and premature end to human history. The effect of man's freedom is more decisive and dangerous than has been imagined.

In the light of these developments and the possible use to which they may be put, the optimistic world view of the first quarter of our century which dominated much of the religious thought of the time has been thrown into sharp contrast with a growing pessimism. This resurgent pessimism has been indifferent to denominational boundaries with the result that its impact on the religious world has been almost universal. Latter-day Saints, who for the most part have been characteristically optimistic about the future, have come under its influence.

The conditions of our times, which have brought about a rather startling disclosure of the extent of man's freedom and its possible effects, raise again, for religious philosophy, the old question of a satisfactory theodicy—a vindication of the goodness and justice of God in a world of moral and natural evil. The inclusiveness and conclusiveness of a possible global annihilation brings to religious thought, with a new urgency, the question of God's relationship to man and his participation in human history.

We may well ask, in view of man's evil tendencies and the tremendous power at his command, is there any hope for a better world? Is there any justification for looking forward to a time when men, motivated





Michelangelo portrays Jehovah bequeathing life to Adam by the touch of his finger.

GOD IN HISTORY

BY GEORGE T. BOYD
ASSOCIATE DIRECTOR
LOS ANGELES INSTITUTE OF RELIGION
SERVING LDS STUDENTS
AT THE
UNIVERSITY OF SOUTHERN CALIF.

CONDUCTED BY THE
UNIFIED CHURCH SCHOOL SYSTEM

by a spirit of good will, can develop institutions under which they can live in peace? Will the time ever come when religious and moral idealism will not find resistance in established institutions? Will the time ever come when the methods by which men earn their daily bread cease to thwart their desire to treat their neighbors as themselves?

In seeking answers to such questions there seems to be little ground for optimism from the present outlook. Yet, in spite of the evidence which has led many to despair, Latter-day Saints have generally looked forward with assurance in the efficacy of constructive human effort in carrying out what they believe to be the will of God, and they continue to build, projecting their ideals and efforts into an uncertain future with confidence.

The logic of events, doctrines of human nature, the fact of sin, and geography are given frequently as explanations of the divergence of opinion between those who have faith in the effectiveness of man's efforts to improve the world and those who hold that such a faith is futile. One of the most significant reasons why some are optimistic while others are pessimistic is the fact that they hold different views as to God's participation in the historical process.

While it may be true that there are other theological considerations, e.g., the doctrines of God, man, and salvation, which are logically prior to a doctrine of God's activity in history, this does not in any way minimize its importance. The very close relationship between concepts of God and man and their accompanying theories of history suggests the high place that these theories hold in any religious interpretation of man in the world. And, regardless of the theoretical or logical relationship of these doctrines, the plain fact is that one of the most persistent questions that the believer in God has to face in his practical day-to-day living is the question of God's role in the drama of history. Living in a world which coddles some in the lap of wealth while thrusting others upon the rocks of poverty, a world which today offers joy and hope—tomorrow sorrow and despair, today meaning and happiness—tomorrow futility and tragedy, men, caught in the sequence of successes and failures, develop different ideas relative to God's interest and activity in the external (Continued on page 448)

THE NEIGHBOR I RESENTED



It was the spring when I turned eighteen when the Moores bought the house next to ours.

I suppose I resented them unconsciously even before I met them because they had bought the house of my closest friend, thereby becoming responsible for her moving away.

My resentment became an active thing after they moved in. Neighborhood talk helped slant my resentment. Several people remarked that the Moores must be "awfully tight . . . a miserly pair of Silas Marners." People said they couldn't understand why the Moores bought a simple little World-War I-vintage house when they could easily afford a luxurious home in a good neighborhood, considering the big job Mr. Moore held with a utilities company.

Besides, there was nothing especially appealing about the Moores that I could see. Unsmiling, unbending people they both were. Quiet and self-sufficient, spending their free time reading or in do-it-yourself activities in their garage. Neighbors said that wasn't natural either for young people in their early thirties. It was the unanimous opinion around the neighborhood that the Moores were too tight-fisted to seek money-taking recreation or to entertain at home.

But my love-for-all-people, widowed mother sought out Mrs. Moore just the same, asking her in or trudging to the Moores' back door with some special delicacy she had baked.

After my first impressions of the Moores were established in my mind, I chose to think of them as little as possible. Anyway, my thoughts that summer were mostly concerned with the two jobs I was holding in order to accumulate enough money to cover my college entrance that fall.

So it was a surprise to see the last person I was thinking of on the day when I was gathering up odds and ends and packing my suitcase just before train time on the day before registration. Mrs. Moore walked into my bedroom. She was carrying a bunch of clothes over her arm.

She said simply: "These are for you."

I calculated quickly that these were clothes that Mrs. Moore had outgrown because she was now

about one size larger than I. The thoughts flashed through my mind too, that though Mrs. Moore's clothes were extremely plain, they were always of good line and quality which could be youthified with colorful belts and scarves. Anyway, I thought ruefully, my too-limited wardrobe made any wearable hand-me-downs acceptable.

"Thank you!" I said as sincerely as I could, and allowed her to fold the clothes into the suitcase.

It wasn't until the next day, when I was getting settled at the dormitory, that I realized what a confusing mistake I had made. Why, the clothes from Mrs. Moore were new, with the cleaning instructions tags still dangling from them! They were not hand-me-downs, they were indisputably "what the college girl was wearing this season."

I couldn't comprehend the "why's or how come's" of Mrs. Moore's gift but I sat right down and wrote a grateful "Thank you!" just the same. In the same mail I sent a letter to my mother telling her the startling news about the clothes.

In a few days I got the never-to-be-forgotten-lesson letter from Mom. She wrote:

"Dear One,

"Not too long ago I too would have been surprised about the new clothes from Mrs. Moore even though in our visits together she was awfully interested in you, your plans, and your efforts to get a college education. She even said once that she would like to help such a worthy girl.

"Last night I learned something about the Moores that will be interesting to you. Their bishop told me that eight months ago they lost their only child in an unfortunate accident. They are saddened. That's probably why they seemed so stern to us.

"Also, he told me that the Moores have never lived up to their income because they use so much of their money to help other people.

"If you will please read Matthew 6, 1 through 3, you will at long last understand these Christian neighbors of ours.

"Love,
"Mom."

I read. I learned. I have never forgotten.

BY EVELYN WITTER

"I REMEMBER BRIGHAM YOUNG"



BY LEAH D. WIDTSON



Soon after the Mormon pioneers settled in the barren wastes which were then called the "Great American Desert," they built what to them was a large comfortable building to be used for local dramatics and socials of all sorts. It was known as the Social Hall. Among the belongings of the first companies as they came in their covered wagons with ox-teams across the plains was a good-sized bust of William Shakespeare. This was placed in the center of the proscenium arch which separated the stage from the auditorium.

Later the Saints built a larger and most creditable building—the Salt Lake Theatre—which was known

and loved by the people, next to their homes and churches, or meeting-houses, as they were called. The pioneers were fond of the drama, and it became one of the favorite amusements of the people of that day.

Soon after the settlement of the pioneers in these valleys, gold was discovered in California and by that time San Francisco had become a growing city on the West Coast. The "gold rush" was on, and great numbers of companies passed through Salt Lake City on their way to the

Golden Gate and the fortunes which they dreamed were awaiting them at their journey's end. Among these traveling groups, occasional troupes of dramatic performers from the East would break the long journey by staying over a few nights and playing in the great Salt Lake Theatre.

Brigham Young was especially fond of the drama and was indeed a patron of the art. He encouraged the people also in home performances, because he felt that many valuable life lessons may be learned thereby as well as from sermons and exhortations.

The "My Fair Lady" of that day, a play which was known from coast to coast and about which everybody was talking and wishing to see was a play called "Leah, the Forsaken." It was the story of a Jewish girl and her great trials and final triumphs.

I was named Leah in honor of my paternal grandmother. One day when I was a little girl about three and one half years old, and shortly before the death of my grandfather, Brigham Young, my mother said to me:

"How would you like to go and see your grandfather? Would you like to go with mother today to see him?"

Naturally little girls like to go anywhere! So mother "dolloed me up" in a sparkling white "Swiss" dress with a pale blue sash and blue ribbons in my very blond hair and took me by the hand up to the Lion House, where my grandfather lived.

As we entered the door of his room, Grandfather was sitting by a table working over some papers. He looked up and noticed his daughter and the little yellow-haired girl with the very rosy cheeks and the big blue eyes, and greeted us with these words:

"Ah, Susie, and here is my little 'Leah, the Forsaken,' only she is not forsaken, for she comes with her mother who I am sure loves her and whom she loves." And with that he rose and came to where we were standing and picked me up to give me a kiss of welcome. I looked at him—an old man unknown to me—and I drew back and refused to kiss him.

"Kiss your grandfather!" said my mother; but no response came from the little girl.

Again came the command more sharply:

"Kiss your grandfather, I tell you!" but I refused flatly. With that my grandfather put me down, and Mother, who was a bit nonplussed, took me by the hand rather harshly and started out of the room where she was going to give me a lesson, as she thought, in good behavior. She said:

"I'll teach you to kiss your grandfather when he asks you!" As she started to take me out of the room to give me "what for," my grandfather said to her:

"Just a minute, Susie, just a minute! I learned a long time ago never to try to make a child do something that I know it won't do." With that remark he again rose from his chair.

Now, all that I have related above I do not remember. My mother has told me about it. But, this I do remember!

I can still see him as he rose from his chair going to a front window in the room, pulling back the red velvet drapery and the white Nottingham lace curtains which hung there and taking from a little tin box on the window sill a piece of candy—a brown square which was called "horehound candy" at that time. Candy was not as plentiful in those days as it is now, and I suppose my eyes began to twinkle as I saw the piece of candy in Grandfather's hand. He held it up temptingly, put it on the table, and with his cane, which stood by his chair, pushed it slowly over to where I was standing. I took the candy as it drew near and, childlike, began to eat it.

With that he asked me: "Do you like candy?" and I nodded my head. Then a little conversation began. He was down to my level, and we were getting acquainted.

"Who made your pretty dress?" he asked.

"My mommie," I answered.

"And that lovely blue sash?" and I patted it as my eyes beamed.

Then he asked about my golden curls and the ribbons in my hair and other things that I could understand. We were becoming friends. We visited, and I discovered that he was a kind grandpa who gave candy to little girls and who also took time to chat with them about things they could understand. When my mother's errand was completed and we started to go, Grandfather rose and this time took me in his arms without my objection, and I willingly kissed him, because I knew him.

That is the only memory of a little girl of her illustrious grandfather; but it is a choice memory—one that has been a lesson to me all my life and has helped me in the guidance of my own children, my grandchildren, and now of my great-grandchildren. It shows one of the traits of character which made Brigham Young a successful leader of men from many nations and conditions and backgrounds into builders of the so-called "Empire in the West." He was truly a great leader of men as well as a great pioneer. It was his gift to understand people.

As the years went by and I grew to young womanhood, my mother and I became friends and co-workers, as well as loved companions. She possessed, to a great degree, many of the gifts of her father, one of which was the gift of expression both of the spoken and the written word. Many of the memories she had of her father she would write down and in time decided to write a book about his life and accomplishments in building a civilization in the West.

Her busy pen was used in the founding of a magazine for young women called the *Young Woman's Journal*, which she afterward presented to the YLMA. In time I noticed that she was no longer writing about her father. One day I said to her:

"Mother, what about the book about your father? Aren't you writing it anymore?" She replied, "No, he is too big for me. In other words, I'm not big enough to grasp his greatness and portray it as I should." She said further, "If you are standing beside a mountain, you can't really describe the mountain for you're too near to see it."

"Nevertheless," said I, "you have it to do. Someday you must write that book about your father, and I'll be glad to help you with it."

The time came, when in working over her manuscript, I came across (Continued on page 443)





On the following pages:
Talks delivered at the
131ST GENERAL CONFERENCE
of the Church of Jesus Christ
of Latter-day Saints
Salt Lake City, Utah
April 6, 8, 9, 1961



THE DESTINY OF YOUTH

President David O. McKay

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." (Eccl. 11:9.)

These words were written by The Preacher, son of David of old, approximately nine hundred and seventy-seven years before Christ—admonitions to youth as applicable in this year 1961 after Christ as they were nearly three thousand years ago! "... but know thou, that for all these things God will bring thee into judgment."

Every sixth day of April, General Authorities, officers, and members of the Church meet in general conference to hear reports of the progress of the Church, sustain officers, consider matters pertaining to the restored gospel, and take such action as the official representatives of the Church may deem necessary and helpful.

If the question were asked this morning, "In what respect during the last year has the Church made the most commendable progress?" I would not answer: "In financial matters," although it is a fact that perhaps never before have the financial interests of the Church been more prosperous.

I would not say: "In the increase of the number of new houses of worship," although members of the Church have put forth more effort and built and paid for more chapels than in any other similar period of the past; for example, I find that during the year 1960 there were 111 Church buildings dedicated; fifty other buildings are ready to be dedicated. There are completed, but not dedicated because they are not entirely paid for, 233 buildings, or a total of Church buildings constructed and dedicated in 1960 of 394. We have no information compiled for the first three months of 1961, but it is estimated that buildings in the planning stage and under construction would exceed the 900 mark.

If we were to ask for the most commendable progress, I would not answer: "In the increased membership," although

in the last thirteen months the growth of the Church in numbers in the stakes and in the missions has been most encouraging. There has been an increase of a figure approaching the 100,000 mark. This afternoon we shall find the total membership given in the statistics.*

I would not answer that the most commendable progress has been in better understanding among the leaders of municipalities, newspaper editors, and well-informed people generally regarding the purposes, organization, and contributions of the Church toward peace and the ultimate destiny of the world.

I would answer that the most encouraging progress of the Church during the last year is seen in the increased number of young people participating in Church activity. We hear much about the delinquency and incorrigibility of youth. I desire to say a word this morning about their corrigibility, as we have seen it and noticed it in visiting in different parts of the Church.

For example, on Sunday, March 26, 1961, I attended the dedicatory services of the Bountiful South Stake Center and Bountiful Eighth Ward Church edifice. There were in attendance over 1,700 people, the majority of whom impressed me as being young members of the Primary Association and teenagers. That same evening I attended the Sacrament meeting of the Garden Heights Ward, Canyon Rim Stake. Here again a large proportion of the congregation was made up of young people.

Two weeks ago today in our regular weekly meeting, one of the brethren of the General Authorities, I think it was Brother Mark E. Petersen, reported that he learned recently while attending the Bear River Stake conference that four wards in that stake had a Sacrament meeting attendance for one month of above fifty percent of the entire membership of the ward, and two of these four wards were in the sixty percent bracket. The Oneida Stake had a year-long average high in the forties, and some wards had sixty percent, and even seventy percent in attendance. In each case the young people were a conspicuous part of the audience.

For this increased attendance of young people much credit is due to the Presiding Bishopric, who have put forth special effort to have the deacons, teachers, and priests attend Sacrament meetings. And right here I would like to say to this vast congregation that it is a significant fact in Church organization that the bishop of the ward is not only ordained to preside over his particular ecclesiastical group but is also set apart by divine appointment as president of the priests' quorum, made up of 18, 19, and 20-year-old young men who, with young women of

corresponding age, literally carve the moral atmosphere of the community.

Much of this activity of the young is due to the Mutual Improvement Associations, who have placed special emphasis upon the attendance of members of the MIA at Sacrament meetings. The Primary general presidency and board and stake and ward workers merit great credit also.

But I know and you know that mere attendance at Church and other acts of piety signify little if the person does not conform his acts and his speech to the principles of the gospel. Into three principal environments the child is daily thrown, which direct his actions, inspire his behavior in all his contacts with his fellow beings, enable him to control himself or to become a slave to his appetites, his passions, and desires.

These three environments are: the home, the school, the church.

Beaconsfield wisely wrote: "I have always felt that the best security for civilization is the dwelling, and that upon properly appointed and becoming dwellings depends more than anything else the improvement of mankind. Such dwellings are the nursery of all domestic virtues, and without a becoming home, the exercise of those virtues is impossible."

It is not generally conceded by educators nor by parents that the real education of a child begins early in home life. One of our best modern philosophers, referring to the value of education in childhood, says this:

"Time does not have the same value in childhood as in later years. A year is much longer, physiologically and psychologically, for a child than for a man. One year for a child of ten corresponds to two years for a man of twenty. When the child is younger, the discrepancy is still greater. The time elapsed between the third and seventh year probably represents a duration equivalent to fifteen or twenty years for a grown man.

"Now, it is precisely at this age that a child builds up the framework into which all the events of his future life will fit, and in particular his moral code. This explains the considerable amount of knowledge a child can accumulate during his first years. It would be highly desirable for parents and educators to take this fact into consideration.

"The moral education of a child is different from that given to a man. Indeed, for the very young it is important not to judge the gravity of a fault by its consequences. For a child a fault is serious in itself—absolutely and not relatively—because it has been decreed that it is grave. Only the absolute character of a fault can impart to the child a true moral discipline without which progress is impossible.

"It is impossible to model a child

*Church membership as of December 31, 1960, was 1,693,180.

Address delivered Thursday morning, April 6, 1961.

morally if this principle is not followed, for the faults are almost always venial by their consequences. It is only during the most tender age that the character can be formed." (From *Human Destiny* by Lecomte du Nouy, pp. 208-209.)

Parents dress their children in the best clothes when children go out in "company." They cannot so change their characters. What traits of character the child develops in the home, he takes with him into society. The selfish, morose nature, or his cheerful, kind, radiant soul developing in home environment goes with him when he joins the social group. If you want your child to be courteous in society, teach him to be courteous in the home. "If you please," "thank you," "pardon me," are terms of culture more applicable and more educative in the home than in social circles. Into our schools and churches come too many children from homes where the fundamental virtues of true manhood and beautiful womanhood are seldom taught and more infrequently practiced.

In schools, in this Christian land, the teaching of Church dogma is forbidden, but the teaching of true citizenship—honesty, loyalty, the keeping of a promise, and other virtues that contribute to the dignity of man—is not banned.

Students reflecting these high ideals, recently made a trip to California. The *Deseret News* made the following comments about them: "Vigorous, ambitious, carefree youth bears slightly more than its share of the criticism folks pass on to each other in these critical times, but when youth acquits itself in such a way as to win the admiration and praise of many observers, the occasion should not be permitted to pass unnoticed.

"Such a favorable impression was left

with our California friends when the chosen music students of the Salt Lake area junior and senior high schools so becomingly upheld the lofty idealism of their schools, their homes, and their city when they participated recently in the Musical Educators National Convention at Santa Monica, California. Choral and orchestral groups made up the Salt Lake entourage to the conclave.

"Typical of the impression our youngsters left with their hosts is this tribute by the associate manager of the hotel where the students of the Granite District were housed: 'It is seldom that a hotel has an opportunity to have its house occupied with such delightful, well-mannered, clean-cut children as the MENC group that Mr. Moroni L. Jensen brought to Santa Monica. . . . We are writing this letter to let you know what a wonderful impression the children of Salt Lake City and Mr. Jensen made.'"

If they had been delinquents, boisterous, unladylike, ungentlemanlike, the papers would have told us about it. We thank these hotel people for paying this tribute to our boys and girls, who are truly representative children of good homes.

Man should so conduct himself as to merit the trust of his fellows. "There is a unanimity of thought in this," writes a wise philosopher, "which is to be found nowhere else except on the subject of the ten commandments, but the effort made to impress this idea indelibly on the minds of children in the shape of automatic conditioned reflexes is so slight that one is agast. The equilibrium of the whole world, not only peace, but justice, commerce, industry, science, rests on the confidence in the integrity and in the word of men, and all the

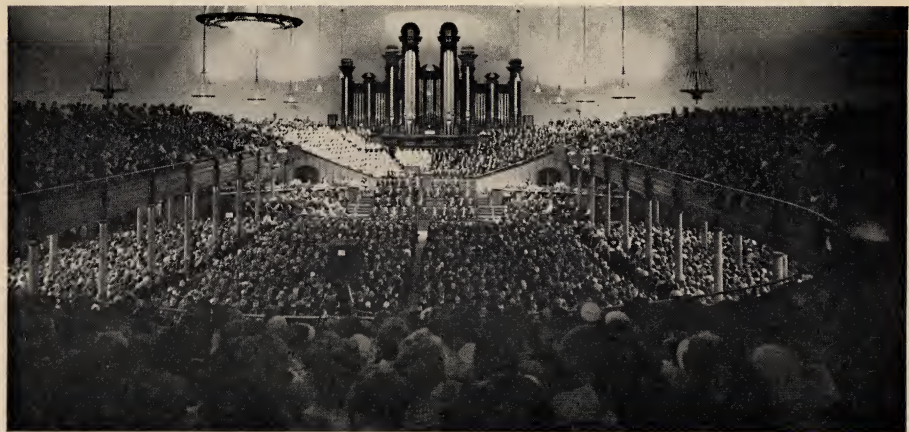
moral teaching given to youth in the course of ten or fifteen years of education and instruction certainly does not represent more than a few hours, in certain cases a few days. The young are stuffed with many useless details and the essential is passed over in silence." (The "essential" meaning moral training, teaching them the dignity of true manhood.)

"Farmers might as well be taught to grow flowers in borders without learning how to cultivate a field; or young girls be taught the art of make-up without learning how to wash. Examinations deal with a quantity of facts destined to be forgotten in three months, or which are purely technical; children are trained to behave decently in public, but nobody dreams of making them repeat daily, as a prayer: 'Every promise is sacred. No one is obliged to give a pledge, but he who breaks his given word is dishonored. He commits an unpardonable crime against his dignity; he betrays; he covers himself with shame; he excludes himself from human society.'"

"If this is not in reality a prayer it is a creed which, by expressing faith in the dignity of Man addresses itself, beyond him, to God from whom we have received it."

He who is purported to have been the wisest American wrote years ago: "Character is higher than intellect. A great soul will be fit to live as well as to think." (Emerson.)

In the Church, increased participation in church activity indicates a desire to be a partaker of spirituality, the highest acquisition of the soul, and young people desire it. I know there are many who haven't that feeling, many who do not come, but you know, fellow workers,



that the young people like that which is good and true.

I am grateful for the sweet assurance that God is my Father, and I should like to have the youth of Israel feel so close to him that they will approach him daily in secret prayer. I would have them have the trust in him which the little blind girl had in her father. One day she was sitting on his lap in the train, and a friend sitting by said, "Let me rest you," and he reached over and took the little child on his lap. The father said to her, "Do you know who is holding you?" "No," she replied, "but you do."

Just so real should be the trust which our boys and girls have in their Father in heaven. If our young people will have this faith, and so approach the Lord, there are at least four great bless-

ings which will come to them here and now.

The first is *Gratitude*. Their souls will be filled with thanksgiving for what God has done for them. They will find themselves rich in favors bestowed. The young man who closes the door behind him, who draws the curtains, and there in silence pleads with God for help, should first pour out his soul in gratitude for health, for friends, for loved ones, for the gospel, for the manifestations of God's existence. He should first count his many blessings and name them one by one.

The second blessing of prayer is *Guidance*. I cannot conceive of a young man's going astray who will kneel down by his bedside in the morning and pray to God to help him keep himself unspotted from the sins of the world.

I think that a young girl will not go far wrong who will kneel down in the morning and pray that she might be kept pure and spotless during the coming day. I cannot think that a Latter-day Saint will hold enmity in his heart if he will sincerely, in secret, pray God to remove from his heart all feelings of envy and malice toward any of his fellow men. Guidance? Yes, God will be there to guide and direct him who will seek him in faith with all his might and with all his soul.

The third blessing is *Confidence*. All over this land there are thousands and tens of thousands of students who are struggling to get an education. In the Church, let us teach these students that if they want to succeed in their lessons, they should seek their God; that the greatest Teacher known to the world



THE TESTIMONY WE GIVE OF HIM

President Henry D. Moyle
of the First Presidency

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Psalm 24:1.)

As Latter-day Saints we believe literally these words of the Psalmist. We are the Lord's as are all our fellow men. This makes us all brothers and sisters, sons and daughters of God, with his only Begotten Son Jesus Christ, our elder brother. This is a much closer relationship than most of us realize. It gives ample justification for "The Golden Rule" and all that Christ taught the world in his Sermon on the Mount. In fact, this relationship forms the basis for all of Christ's teachings.

Whatever the Lord has for his children here on earth, he has for all of us. He is no respecter of persons. Underlying all of God's dealings with his children in all generations of time is the responsibility which attaches to any gift which we receive from God.

In the lives of those of us who are the recipients of his great blessings, our duty is well understood, and we do not shirk it. Herein lies the reason for and the foundation of all of our great missionary work, both at home and

abroad. Having received a knowledge of the restoration of the gospel, we are impelled by a power far greater than any earthly power or earthly influence to teach the gospel to others that they might enjoy the fulness of life in full fellowship with our Father in heaven and in communion with us.

The importance of our missionary labors is emphasized in the gospel as written by John: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

We have often been asked why we do not limit our missionary labors to the heathens, why do we bother Christian nations. The answer to this important question is best found in the fact that the missionary work which we perform is the same all over the world, whether it be here at home in the United States or in some remote nation of the earth. Our responsibility is to take the restored gospel of Jesus Christ to all our fellow men. Following Christ's ministry, his gospel was carried to the great centers of culture by his apostles and their associates—Jerusalem, Corinth, Ephesus, Athens, Rome, Carthage, to mention only a few.

We are not left in doubt as to what we should do. At the end of the Gospel, according to John, we read:

"... Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, [for the third time] Feed my sheep." (*Ibid.*, 21:17.)

Were there any doubt in our minds as to the meaning of this parable, the

doubt should be removed when we read the closing sentences of the Gospel according to Matthew.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you:..." (Matt. 28:19-20.)

With the passing of time our relationship to one another and to God has not changed. We are now no less constrained to teach others the ways of God than were his disciples of old. We are, in fact, under greater stress so to do because God has given us sufficient temporal resources and also unlimited means of transmitting to all mankind the eternal truths of the gospel of Jesus Christ which have once again been given to man through his prophets in these latter days to the convincing of the souls of men that God lives, that Jesus is the Christ, that a plan for the salvation and exaltation of man was given by God himself before the foundations of the earth were laid, which, if followed, will bring all his children back into his divine presence, there to dwell eternally in a state of eternal happiness and progression; that we through the gift and power of the Holy Ghost can know and understand and follow this way of life which was also laid down for us by our Lord and Savior Jesus Christ, while he walked here among men upon the earth in the Meridian of Time.

Indeed, this course which God intends his children to follow in mortality was given to Adam and has been revealed to all the prophets of God in

Address delivered Sunday morning, April 9, 1961.

stands near to guide them. Once the student feels that he can approach the Lord through prayer, he will receive confidence that he can get his lessons, that he can write his speech, that he can stand up before his fellow students and deliver his message without fear of failure. Confidence comes through sincere prayer.

Finally, he will get *Inspiration*. It is not imagination, if we approach God sincerely seeking light and guidance from him, our minds will be enlightened and our souls thrilled by his Spirit. Washington sought it; Lincoln received it; Joseph Smith knew it; and the testimony, the evidence of the Prophet Joseph's inspiration is manifest to all who will but open their eyes to see and their hearts to understand.

Heaven guide you, our Youth, where-

ever you are. As long as you will keep yourselves pure and spotless and prayerfully and earnestly keep close to your Father in heaven, his Spirit will guide you, magnify you in your youth, and make you a power on the earth for good. Your Father in heaven is ever ready to give you help in time of need and give you comfort and strength if you will approach him in purity, simplicity, and faith.

In his poem, "Anchored to the Infinite," Edwin Markham says:

"The builder who first bridged Niagara's gorge,
Before he swung his cable, shore to shore,
Sent out across the gulf his venturing kite
Bearing a slender cord for unseen hands

To grasp upon the further cliff, and draw
A greater cord, and a greater yet;

"Til at the last across the chasm swung
The cable—then a mighty bridge in air!
So we may send our little timid thought
Across the void, out to God's reaching hands—

Send out our love and faith to thread
The deep,

Thought after thought until the little cord

Has greated to a chain no chance can break,

And—we are anchored to the Infinite!"

I repeat, God bless you, our Youth, that you may send out your thoughts in prayer and faith and receive the assurance that you are anchored to the Infinite, in God our Father and his Holy Son, the Redeemer of the world, I pray in the name of Jesus Christ. Amen.

every gospel dispensation for the enlightenment of mankind down to the present time.

Paul said, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; . . ." (Eph. 1:10.)

This is the Dispensation of the Fullness of Times of which Paul spoke to the Ephesians.

Inasmuch as the Fullness of Times has now been revealed to man, we have all that has gone before in all former dispensations of time, to now present and teach to men.

It is of course with the present time that we are immediately concerned. This again demonstrates how great is our responsibility and how wonderful our opportunity for service. It is the purpose of the Almighty that all mankind shall sooner or later receive the message of the restoration of the gospel in its fulness.

In a general conference of the Church held in Nauvoo in October 1840, Joseph Smith said: "Now the purpose in Himself in the winding up scene of the last dispensation is that all things pertaining to that dispensation shall be conducted precisely in accordance with the preceding dispensations." (DHC, Vol. IV, p. 208.)

We see that the gospel today is the gospel of yesterday. Therefore the revelations of God to man through his prophets in the past, as found in the Holy Bible, are of immediate importance and application in our lives today. To us they are in no wise antiquated or outmoded. The revelations of the past and the present reveal God the Father

and Jesus Christ his Son to those who will read with a will to understand. God's laws are eternal. Our relationship to God is both unchanging and everlasting.

Parenthetically, let me say that new editions of the Bible, no matter how modern, cannot help us any unless they present to us a more accurate interpretation of the original source material still available. Our attention is particularly called in this respect to the importance of the translation of the Bible. Our Eighth Article of Faith reads: "We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God."

Paul gave the Corinthians the spiritual attainment necessary to our understanding of God, for he said: "... no man can say [know] that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12:3.)

Our understanding of the scriptures and our conversion to the truth today must follow the same pattern as was set for Paul's conversion and followed by Paul in his ministry in the conversion of others. Paul once said: "I have planted, Apollos watered; but God gave the increase." (*Ibid.*, 3:6.) Where there is no increase given, such as Paul spoke, there is no conversion.

Job's declaration is all-enlightening. "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." (Job 32:8.)

Therefore, when we come to fulfil all righteousness by delivering the message of the gospel as it has been revealed to us, to our fellow men, we must teach by the Spirit. The Spirit must bear

witness of the truthfulness of our message to the world. No one need fear to hear our message. If we speak of ourselves, our work will come to naught. Paul declared to the Corinthians:

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

"For I determined not to know any thing among you, save Jesus Christ, and him crucified.

"And I was with you in weakness, and in fear, and in much trembling.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power:

"That your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2:1-5.)

Paul wrote to the Ephesians: "For through him we both have access by one Spirit unto the Father." (Eph. 2:18.)

"There is one body, and one Spirit, even as ye are called in one hope of your calling;

"One Lord, one faith, one baptism,
"One God and Father of all, who is above all, and through all, and in you all." (*Ibid.*, 4:4-6.)

We bear solemn witness to the world that God has revealed himself and his Son Jesus Christ to the world through his Prophet Joseph Smith; that he has restored his priesthood, his prophets, and his apostles as of old upon this earth. They are with his people here and now. We as recipients of the Holy Priesthood are empowered and authorized to preach the gospel of Jesus Christ to mankind today, and to administer in all the

ordinances of the gospel given to man from the time of Adam to the present day. All our elders called on missions at home, and those who are in the various nations of the earth, have been ordained to the priesthood of God and set apart to teach the world the saving principles of the gospel, to call the world to repentance, to warn the world of impending dangers which can be met successfully only by living lives of righteousness, adhering to the principles of truth which emanate from the throne of God, obedience to which results in peace on earth and in exaltation eternally in the kingdom of our Heavenly Father.

The Lord once said, "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Every elder of the Church of Jesus Christ of Latter-day Saints called into the service of the Master as a missionary goes forth to proclaim these duties, with this admonition from the Lord—to do his work, to establish his glory, to turn the hearts and spirits of men to their Maker. We have received a very positive and definite commission from on high. The Lord has spoken, and these are his words:

"... Ye are not sent forth to be taught, but to teach the children of men the things which I have put into

your hands by the power of my Spirit; "And ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken." (D&C 43:15-16.)

"And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel." (*Ibid.*, 42:12.)

Now to those who hear will be given to know and to understand the teachings of our elders, if their hearts and minds are open, and they have a sincere desire to know the truth. The Lord will answer the prayers of those who seek to know the truth. Did not the Master admonish us all to "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7.)

People by the thousands can be heard all over the earth to testify that the message of the missionaries of the Church is true. They do not rely upon the word of the elders of the Church alone. They receive a testimony of their own which is born of the Spirit. This is the greatest gift which comes to man from on high. He immediately sees himself in true perspective with his fellow men and with his God. He knows what he should know. He is responsive

to the gospel plan. He seeks baptism by immersion for the remission of his sins.

Christ sought John the Baptist in the wilderness to be baptized of him in the River Jordan. Christ at once recognized the authority to baptize held by John. Christ declared that he was baptized to "fulfil all righteousness." Following his baptism, and as he came straightway out of the water, having been immersed therein, the heavens opened and God the Father declared: "This is my beloved Son, in whom I am well pleased." The Holy Ghost, the other member of the Godhead, descended from heaven and rested upon the Savior. Thus the Savior was baptized both by water and by the Spirit.

In all generations of time those who have been baptized according to the plan laid down by the Father, justified by the Son and recognized and approved by both the Father and the Holy Ghost, have, after baptism, received the Holy Ghost through the laying on of hands by those who are in authority—the Holy Ghost, the Comforter, which Christ promised his disciples would be sent to them by the Father upon his ascension on high. Those who seek after the Comforter can be assured, through obedience to the laws and ordinances of the gospel, never to be left alone, but always to have the influence, power,



THE ETERNITY OF TEMPLE MARRIAGE

President Joseph Fielding Smith
of the Council of the Twelve

I trust that I may have the guidance of the Spirit of the Lord in what I may say.

I will commence by quoting from the nineteenth chapter of Matthew:

"The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

"And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

"And said, For this cause shall a man

leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

"Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." (Matt. 19:3-6.)

In the Church of Jesus Christ of Latter-day Saints, marriage is performed for those who love the truth and desire to belong to the family of God, as spoken of by Paul in the third chapter of Ephesians, wherein he says:

"For this cause I bow my knees unto the Father of our Lord Jesus Christ,

"Of whom the whole family in heaven and earth is named." (Eph. 3:14-15.)

Is there a family in heaven and in earth? Yes. That family is composed of those who go to the temple of the Lord and there are sealed or married for time and for all eternity according to the law of the Lord. Marriage is to be eternal, just as the Lord declares here in the words that I have read, and when a man and a woman go to the house of the Lord and are married for time and for all eternity, they take upon them certain covenants that they

will be true and faithful in that union. Those covenants are made in the presence of God and angels at the altar in the temple of the Lord. How, then, can a man and a woman with the love of God in their hearts ever turn away from the solemn covenants that they make that they will be true and faithful all the days of their lives in mortality and that their faithfulness will continue after death? That is the covenant that they make.

Now, the Lord says further in answer to the Pharisees query:

"They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

"He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

"His disciples say unto him, If the case of the man be so with his wife, it is not good to marry." (Matt. 19:7-10.)

Address delivered Saturday morning, April 8, 1961.

and inspiration of a member of the Godhead ever present.

Christ says, as recorded in John: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

"And ye also shall bear witness, because ye have been with me from the beginning." (John 15:26-27.)

For you it is left to decide whether our message is like the seed in the parable of the sower, some falling by the wayside into stony places, or among the thorns, or into the good ground, and is heard and understood and beareth fruit and bringeth forth "some an hundredfold, some sixtyfold, some thirtyfold." (See Matt. 13:3-8.)

Our preaching of the gospel today is no different from the days of Pentecost in Jerusalem when Peter preached to the multitude. We read:

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." (Acts 2:2-5.)

Finally Peter testified unto them in the power and majesty of his priesthood:

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (*Ibid.*, 2:36-38.)

With President McKay to direct us in our effort to do our duty in promulgating the gospel at home and abroad, we always know the proper course to pursue. The Lord has raised him up to be his prophet, seer, and revelator and to give to his Church a revelation pertaining to our duties as members of the Church in the world today. We are all becoming more and more aware of our responsibility, our privilege, our power, and our opportunity. On every hand we are beckoned by the world to divulge, as it were, the secret of our unity and success and happiness. No one lacks opportunity.

Some may ask the question as to how we convert others to the truth. The answer is, we do not. Conversion comes from above. Our part in this work is to plant the seeds of truth. These seeds are born of our conviction when we testify of the divine mission of Jesus Christ, the Son of the Living God, who offered himself as a sacrifice for the sins of the world. We rely upon the gift and power of the Holy Ghost to carry our message into the hearts of our listeners and witness unto them the truthfulness of our stated conviction.

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!" declared Joseph Smith and Sidney Rigdon in 1832.

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

God help us all as his children that we may wend our way back to him by obedience to the laws and commandments set forth in his gospel. I humbly pray in the name of the Lord Jesus Christ. Amen.

Now, evidently they did not get the full significance of the Savior's words.

In the temple of the Lord, a couple goes to be sealed or married for time and all eternity. Children born in that union will be the children of that father and mother not only in mortal life but in all eternity, and they become members of the family of God in heaven and on earth, as spoken of by Paul, and that family order should never be broken. The Lord tried to impress this upon his disciples that it was only because of the hardness of the hearts of the people, because they failed to keep the commandments that the Lord had given them that Moses granted the putting away of the wife. Today the laws are different, and sometimes men put away their wives, and sometimes wives put away their husbands, but a marriage in the temple of the Lord should be one that should be considered sacred and holy, never to be violated in any way whatsoever, because it means that those who enter into such a covenant shall continue after death and have eternal increase and build a kingdom.

Now, if there is ever a divorce be-

tween a man and a woman married in the temple for time and all eternity, it is because they, one or the other or both, have violated the covenants that they made at the altar of the Lord, otherwise they could not separate, and the Lord never intended that a man and a woman be separated in death, but that this marriage was one for eternity. There was no separation in death, and

one of the greatest sins that can be committed is for a man and a woman to separate after they have been sealed in the house of the Lord to become sons and daughters of God and members of his household, and to have children come to them, sent by divine approval to be in that household not only for time but for all eternity.

Now how in the world a man and a



woman can go to the temple and there be sealed and make their solemn covenants that they will be true and faithful before the Lord, and then the time comes when one of them is dissatisfied, maybe both, and they want to separate! They are committing one of the great crimes that could be committed, if they have children. Those children born to them have a right to the companionship of father and mother, and father and mother are under obligations before their Eternal Father to be true to each other and raise those children in light and truth, that they may in the eternities to come, be one—a family within

the great family of God, as spoken of by Paul.

It is only because of transgression on the part of the wife or of the husband, or perhaps on the part of both, when a couple has been married in the temple of the Lord, and then separate. If they were true to their covenants, to the obligations that they have made to each other at the altar in the house of the Lord, they could not separate, and if they have children, they are not only committing a crime against themselves, but they are harming those children and robbing them of blessings that they were born entitled to receive.

The Savior is very emphatic in his

answer to these Pharisees. If the law was true in the days of the Savior and his words are according to the law, then it seems to me that that law has not changed in the Dispensation of the Fullness of Times. It is only through sin and the transgression of the law that a separation can come that would divide father and mother and leave the children stranded and perhaps to be received into some other family by adoption, because parents have lost their faith and have turned away from the covenants they solemnly made before God and angels.

How members of the Church can do such a thing appears to me as a

Thursday Morning Session,
April 6, 1961



LIFT
UP
YOUR
EYES

Sterling W. Sill

Assistant to the Council of the Twelve

I am very grateful, my brothers and sisters, for this semiannual opportunity of attending with you the general conference of the Church. What a great privilege it is to come here and be strengthened in our faith and have our thoughts redirected toward the purpose for which the Church was organized in this greatest and last of all the dispensations.

The Lord's reason for bringing us to these valleys in the first place was not primarily to establish us in a condition of wealth and ease, he probably did not intend that we should ever excel as a financial community or as a seat of political influence. We were brought here to build up the kingdom, to send out the message of the restoration to the nations, and to prepare the world for the glorious second coming of Christ. In these fields we must excel.

What a sobering responsibility it is to be entrusted with the message of universal salvation. But with the advantage in knowledge that we have received from our three great volumes of new scripture, supported by our own personal testimonies of the truth, what reason can we possibly give if we do not excel in faith and in education and in Godliness and in honor and in

the personal preparation we make for eternal life? To help us to get the motivation and inspiration for this accomplishment is one of the purposes of these great semiannual meetings.

As a part of each conference, the Presidency and other General Authorities of the Church have an inspiring meeting in the upper room of the temple. This conference, as I sat in that historic place, I thought about our pioneer ancestors, who out of their poverty erected the magnificent temple that stands on this block, wherein the sacred ordinances so necessary to our salvation can be performed. But the temple itself is a constant reminder to us to do our duty. It is a kind of symbol of our mission.

All of you, I am sure, have had the thrilling experience at night of looking up to the lighted spires of the temple as they point us up to God, as if to remind us of the purpose of our lives. To me, one of the most inspirational parts of any church edifice is its spire. The word, "spire" and "inspire" have a close origin and a near common meaning. And as God's thoughts are higher than our thoughts, so we need his inspiration for our accomplishment.

Jesus once explained one source of his strength when he said, "My meat is to do the will of him that sent me, and to finish his work." (John 4:34.) Doing God's will is also our greatest possible source of strength. To encourage his disciples to follow him in doing the Father's will, Jesus spoke some lines that I would like to use as a text. He said, "Lift up your eyes, and look on the fields; for they are white already to harvest." (*Ibid.*, 4:35.)

Certainly our day is a most urgent time to re-echo that theme. We should lift up our eyes to see our duty and to understand our opportunities; to accept our responsibilities and to put truth in

force in our lives. We should lift up our eyes to worship God and to serve our fellow men as the Lord has commanded.

We are, of course, all aware that there are other powerful influences in the world inviting us to look down to the earth. From the pinnacle of the temple, Satan said to Jesus, "Cast thyself down." Satan has been giving that same direction ever since with the most terrifying success. And the first step toward any failure is always merely to look down, to let earthly things absorb our interests. It is pretty difficult to look down and to look up at the same time.

It has been said that one may not always look where he is going, but he will always go where he is looking. If we merely look down long enough, many will be sure to fall.

Back in the days of the old sailing ships, a young, inexperienced seaman was sent aloft in a storm to disentangle a broken rigging from the mainmast. Despite the raging winds he climbed up quickly, and soon his mission was accomplished. But as he started to descend, he looked down, and as he looked down, he became dizzy and frightened. He saw the angry, rolling sea. He felt the quiver of the trembling ship as it was tossed about by the waves. Then he became aware that his grip was weakening, and he cried to those on the deck below that he was about to fall. The captain shouted to him to stop looking down, and heeding his superior's command, he turned his eyes upward and soon regained his balance and self-confidence. Then he was able to make his way safely back to the deck.

The moral dizziness that always comes from looking down is one of our biggest personal problems. It is one of the significant characteristics of our day that as a people we are too much occupied

mystery. It can be explained, of course. They do it because they have lost the spirit of the gospel. That divorce comes to them because they are not keeping the commandments that the Lord gave to them, because they have permitted darkness to enter into their souls.

I think I can say here safely and truthfully that no judge in this world in any court of the land can annul a marriage for time and all eternity. He may separate the husband and wife by legal enactments so far as this world is concerned, but he cannot separate that husband and wife so far as the next world is concerned. Only the President of the Church has authority to cancel

sealings, and when the man and his wife lose their faith and go to the courts and get a separation, and then go out and marry according to the laws of the land, they are not culpable before the law of the land, but they are before the kingdom of God and what the Savior says here in this revelation is absolutely true:

"... Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." (Matt. 19:9.) May the Lord bless you all, I ask in the name of Jesus Christ. Amen.



with the things down. The newspapers, magazines, and our own inclinations center our attention on sin, crime, war, and material advantage. Then we get dizzy and confused, and our lives tend to lose their balance.

Here we have the communist example of where leaders of great nations have stopped looking up, and soon they have cast themselves down by centering their life's purposes in evil, including one of the greatest sins which is their attempted enslavement of other nations. When nations or individuals look down and recognize no higher authority than their own, they soon lose their sense of right and wrong. The communist leaders have deliberately destroyed many of their own people, and they would, if they thought they could, deprive every human being in the world of his God-given free agency without a moment's hesitation. They have closed up their churches by governmental decree and now make no pretense of lifting up their eyes, their thoughts, or their activities to God.

At Fulton, Missouri, on March 5, 1946, Winston Churchill said, "A shadow has fallen across the scene so recently lighted by Allied victory. From Stettin in the Baltic to Trieste in the Adriatic, an iron curtain has descended across the continent." The communists have erected a vertical curtain, separating themselves from their fellow men and are thereby violating the second great commandment. But they have also erected a horizontal curtain over their heads, separating themselves from God, and are thereby violating the first and greatest commandment.

But we sometimes accomplish about the same thing individually by allowing the iron curtains of our material interests, our social affairs, and our spiritual indifference to separate us from God and draw our attention away from

the main purpose of our lives. It doesn't take very long looking down before we are incapable of doing anything else.

In his *Inferno* Dante gave an account of an imaginary trip through hell. And one group of hell's inmates said to him, "As our eyes intent on earthly things were never lifted up to heaven, so now doth justice fix them down upon the ground. And even as greed destroyed our love for good whereby the labors of our lives were lost, so now doth justice hold us captive here, fettered in close restraint."

We might see a reflection of our situation in John Bunyon's *Pilgrim's Progress* story of the man with the muckrake. Because this man spent his life raking unto himself the chaff and dust of the earth, he had trained himself to look in no direction but down. There was an angel standing over his head with a celestial crown in his hand, offering to exchange the crown for the muckrake. But because this man could look in no direction but down, he disregarded the offer of the angel as he continued to rake unto himself the chaff and muck of the earth.

With a similar situation in mind, Edwin Markham entitled his poetic masterpiece, "The Man with the Hoe." It might have been entitled, "The Man with the Muckrake." It was written under the inspiration of Millet's world-famous painting of a brutalized toiler, representing one who had fallen from the high position in which he had been placed by the Creator. And about this man with an iron curtain over his head, Mr. Markham said:

"Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world.

Who made him dead to rapture and despair,
A thing that grieves not and that never hopes,
Stolid and stunned, a brother to the ox?
Who loosened and let down his brutal jaw?
Whose was the hand that slanted back this brow?
Whose breath blew out the light within this brain?

"Is this the Thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
To feel the passion of Eternity?
Is this the dream He dreamed who shaped the suns
And marked their ways upon the ancient deep?
Down all the caverns of Hell to their last gulf
There is no shape more terrible than this—
More tongued with censure of the world's blind greed—
More filled with signs and portents for the soul—
More packt with danger to the universe."

And then Mr. Markham asks:

"O masters, lords and rulers in all lands,
How will the future reckon with this man?
How answer his brute question in that hour
When whirlwinds of rebellion shake all shores?
How will it be with kingdoms and with kings—
With those who shaped him to the thing he is—
When this dumb Terror shall rise to judge the world,
After the silence of the centuries?"

We always begin this downward process as soon as we separate ourselves from God in any degree. The first and greatest commandment has to do with our first and greatest need, which is for God. That is, God created us, he gives us life and breath, he enlightens our minds and quickens our understandings. At this very moment God is sending us energy, food, and vitality from the sun. We do not live on an independent earth. If the sun's rays were turned off for just a few hours, there would be no life left upon this earth. And when men turn their backs on God and obey no higher law than their own, then

truth, honor, and fairness lose their meaning. The angel's song of "Peace on earth, good will toward men" is an unintelligible concept to communist philosophy. Their wisest strategy and the point of their greatest excellence is to cause confusion, hatred, and strife among their fellow men. Mr. Mao, the communist dictator in China, recently said that he would welcome an atomic war, and we have every reason to believe that he was being entirely truthful in his declaration.

But as the captain in the storm called to the inexperienced seaman to look up, so the captain of our salvation is calling

through the storms of our troubled lives saying that if we would avoid falling, we must look up to God.

We sing a song in which we say:

"Look up, my soul, be not cast down,
Cast not thine eyes upon the ground.
Break off the shackles of the earth,
Receive, my soul, a spirit's birth."

We are not likely to receive the spirit's birth while we are competing with each other in evil. We are born again only when we follow the direction given to our lives by the temple spirits and look up to our Heavenly Father. We need



"BE THOU AN EXAMPLE OF THE BELIEVERS"

Joseph L. Wirthlin
Presiding Bishop

My beloved brethren and sisters, it is a great source of inspiration to be present this morning. Week after week as I visit the stakes in the Church, I always feel I am with my brethren and sisters. That is the way I feel this morning. I know you as my brethren and sisters, but I also know of our older brother, Jesus Christ, the Son of God. In all of our endeavors, we must give consideration to him.

This morning, as President McKay was giving us information about the Aaronic Priesthood and its achievements, I thought of another young man. His name was Timothy. Timothy became a wonderful missionary in his work with the Apostle Paul. Paul said to him, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (1 Timothy 4:12.)

Paul's words, "Let no man despise thy youth . . ." can be directed to the thousands of our young missionaries who are out in the world preaching the gospel to those not of our faith. Any young man who holds the Melchizedek Priesthood of the Lord Jesus Christ and is endeavoring to build up the king-

dom may come in contact with people who say, "Well, after all, young man, what do you know about the gospel?" Then, they can remember, if they will, what Paul said, "Let no man despise thy youth. . . ."

Paul also said to Timothy, which is most important, when he mentioned "the believers." That would indicate that all these young men should understand the gospel and believe it and teach it to the extent that they can bear testimony that they are representing the true Church.

Paul said to Timothy, "in word," by which he should learn the gospel and all the information that was essential to teach it to those not of the true faith. Paul not only declared to Timothy, "in word," but also, "in conversation," which means to preach and teach the gospel of the Lord Jesus Christ to those who came in contact with him. He also said, "in charity," which would be kindness and helpfulness in all of his teachings. He then said, "in spirit." The spirit comes through prayer, being close to the Lord where individual problems can be solved—the spirit of loyalty and devotion to the Lord and his Son Jesus Christ, and also with this comes the gift of the Holy Ghost. I am sure, my brethren and sisters, that no individual can render the right service in preaching the gospel to those not of our faith unless he has the Holy Ghost. It is so important in our homes that we instruct our sons and daughters about the Holy Ghost. Paul also said to Timothy, "in faith." Faith indicates activity. The youth of the Church and these young missionaries who go out into the world have faith so strong in their souls that they will be successful in their assignments. He also mentioned "in purity"

to the young missionary, Timothy; purity of mind and body and soul.

The Apostle Matthew recorded these words of the Christ: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.)

President McKay said in the meeting of the General Authorities in the temple two weeks ago that Satan has more power over the world than ever before in history. I accept this without a question. Therefore, it is very important for all of us to give thought that sooner or later the end is going to come—the end of all of this difficulty that we have at the present time and that we will prepare the world for the second coming of Christ.

The Apostle John said in Revelation 14:6-7:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

When the Church was upon the earth two thousand years ago, and thereafter was disorganized, the apostles and all who had labored in building up the kingdom at that time were gone. There were individuals who desired to organize churches of their own. During that period of time of darkness in the world when the sons and daughters of our Heavenly Father were not receiving the divine guidance they had received during the time of the apostles and those who followed them, the power of Satan

to trade in our muckrakes. There is an angel over our heads offering us the celestial kingdom if we will lift up our eyes and our hearts and our voices and our souls unto God. We need to take down our iron curtains and do away with our idleness and indifference. We need to remember the purpose of our lives and give a more enthusiastic response to the Master's invitation so appropriate to our day, wherein he had said, "Lift up your eyes, and look on the fields; for they are white already to harvest." (John 4:35.)

That God will help us so to do, I pray in the name of Jesus Christ. Amen.



was dominant. There were wars, wars that came about because of the differences in religion and the true gospel itself which was lost. The priesthood was gone. The people were in darkness.

Proverbs 6:16-19 states:

"These six things doth the Lord hate: yea, seven are an abomination unto him:

"A proud look, a lying tongue, and hands that shed innocent blood,

"An heart that deviseth wicked imaginations, feet that be swift in running to mischief,"

"A false witness that speaketh lies, and he that soweth discord among brethren."

This statement applies to us today as well as it did to the people almost three thousand years ago.

A great event was to take place, as I have already indicated to you, when that marvelous apostle made it very clear that in the last days as he said, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth. . . ." (Rev. 14:6.)

A young man who was desirous to find the true Church made it a matter of prayer, and there appeared to him the Father and the Son. The Father said to Joseph, "This is My Beloved Son. Hear Him!" Thereafter, the Prophet Joseph received the direction and the authority to organize the Church. Yes, he received the priesthood when John the Baptist appeared to him. He also received the Melchizedek Priesthood from Peter, James, and John, the apostles at the time of Christ. The golden plates were given to him, which gave the history of America, and most important, they contained the gospel of the Lord Jesus Christ in its fulness. The Lord intended his Church should



be organized again. On April 6, 1830, the Church was organized. Since that time, many other important events have taken place. There was the erection of the temple in Kirtland, Ohio, and many other temples since then. With these wonderful events, you can come to but one conclusion, the Church of Jesus Christ of Latter-day Saints was again made available for all of the sons and daughters of our Heavenly Father who now live upon the earth and those who come after us.

There are now eight thousand young men preaching the gospel as Timothy taught it, that those who are seeking the truth can find it through these young missionaries who give them the inspiration and the knowledge that the Church of the Lord Jesus Christ is again on the earth.

Our American Prophet Joseph Smith

made a statement in the thirteenth Article of Faith quite comparable to what Paul said to Timothy:

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

And as the Apostle Paul said to Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," (1 Tim. 4:12) which I pray will be a guide to all the sons and daughters of our Heavenly Father. This I ask in the name of Jesus Christ. Amen.



PUT YOUR HAND TO THE PLOW

Howard W. Hunter
of the Council of the Twelve

Not long ago we were traveling through the air so high above the white clouds that they looked like a blanket of snow beneath us. The sky was blue, and the sun was shining, and then we commenced our descent for landing. As we came down through the clouds, a new scene came into view. The earth had been plowed for planting, and the sun was shining on the fields, some plowed in one direction and some in another. It made the earth appear as a great giant checkerboard. We came down and down and then, when within a few hundred feet of the ground, I saw a man laboring in the field, his hands fixed to a plow drawn by a horse. My thoughts turned to that closing verse in the ninth chapter of Luke in which the Master said:

"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:62.)

Christ made this statement as he traveled to Jerusalem. Three men had expressed their willingness to follow him and become his disciples. The first of these said to him: "Lord, I will follow thee whithersoever thou goest."

"And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." (*Ibid.*, 9:57-58.)

Jesus had no definite place of residence. He went from place to place teaching and doing good. It was necessary that the men who were called and set apart for the work should devote their time and attention and forego worldly affairs. The work of the Master set the great example. The second man was also willing to follow. "But he said, Lord, suffer me first to go and bury my father."

"Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God." (*Ibid.*, 9:59-60.)

Does this statement sound severe? The Master made it clear that the work of the kingdom was to take precedence over all other things. Then the third man stepped forward and said: "Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house." (*Ibid.*, 9:61.)

Not one of the three was willing to follow him without first returning to their worldly affairs. The answer of Jesus is one of the great aphorisms of biblical literature. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (*Ibid.*, 9:62.)

In his teachings the Master used homely figures of speech, those having familiar, everyday character. The words, "his hand to the plough," unfolds a picture before us with which we are all familiar—a strong man with sinewy arms and a firm step, guiding the blade straight and true, his eyes intent upon the plough, looking ahead to the furrow to be cut. Hour after hour he toils, never looking backward except to see that the furrow is straight.

In addition to "ploughing" the Lord often mentioned the words, "sowing" and "reaping." He made mention of "reaping the harvest," and when that comes

to our minds we think of a happy time and a time of rejoicing. The Lord said: "Lift up your eyes, and look on the fields; for they are white already to harvest."

"And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." (John 4:35-36.)

Before there can be a reaping of the harvest, there must have been a sowing of the seed. When we think of sowing, our minds turn to the parable spoken by the Savior:

"Behold, a sower went forth to sow; "And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

"Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

"And when the sun was up, they were scorched; and because they had no root, they withered away.

"And some fell among thorns; and the thorns sprung up, and choked them:

"But others fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." (Matthew 13:3-8.)

Sowing of seed is important; otherwise, there would be no harvest, and as stated in the parable, there must be good ground to bring forth a good harvest. Plowing must have been done before the sowing or there would have been no seedbed.

Of all the work of the field, plow-work is the heaviest labor. It is primary and fundamental—it is pioneer toil. A seed may be dropped anywhere, and there is no resistance, but put the blade of the plow into the ground and a thousand forces join to oppose the

**Thursday Afternoon Session,
April 6, 1961**



"THAT THE WORLD THROUGH HIM MIGHT BE SAVED"

Harold B. Lee
of the Council of the Twelve

My soul is subdued as I face this vast conference audience, and I seek, therefore, for an interest in your faith and

prayers during these next few minutes.

Several weeks ago I had a telephone call from an anxious father about his nineteen-year-old son, who, having read certain scriptures, was resisting the idea of going on a mission lest he would do an injustice to those who would reject his message, thus placing them under condemnation as he had construed certain scriptures, which he had read, to mean.

As I sat with this young man, at the request of the father, I found that he had two particular scriptures in mind. The first was the injunction of the Master to his disciples when he said, "Go ye into all the world, and preach the gospel to every creature."

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

And then in our day one somewhat similar: "Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor."

"Therefore, they are left without excuse, and their sins are upon their own heads." (D&C 88:81-82.)

So this young man asked, "Why send the missionaries out to preach the gospel, if to do so would put people under condemnation who would not accept? Would it not be better for people to be kept in ignorance than to be taught and then not to accept?"

Of course, these questions opened up

change. To disturb the conventional, to overturn the traditional, or to attempt to make changes in the deep-rooted way of doing things in the lives of individuals, requires toil and sweat. The heaviest work in the kingdom of God is to turn the hard surface of the earth which has been baked in the sun or covered by the growth of nature. What a great change comes over land which has been cleared and plowed,—row after row of evenly spaced furrows, the sub-surface loosened and exposed to the sun and air and the rains from heaven, ready to be broken up and planted to seed. The wilderness is conquered and subdued.

Those who become disciples of the Master and put their hands to the plow without turning back prove themselves to be worthy plowmen. By turning over the old surfaces of tradition, they prepared the fields for the introduction and the spread of Christianity into the world.

We do not need to go back to the time of Christ, however, to find fields to plow. Fields exist today all over the world, and missionaries have been called and have put their hands to the plow. Nearly 15,000 stake and full-time missionaries are now in the fields. Furrows are being cut and seeds planted, and every day we see the results of the harvest.

And there is the field of education. Hundreds of plowmen are preparing the field for the harvest. They are teaching the principles of truth to our young men and young women in the Church educational system. About 63,000 high school students are presently enrolled in seminary classes, 9,500 college students are participating in the institute program of religious education, and approximately 17,000 students are enrolled in

Church schools. In all, about 90,000 young people are being given direction in life by those who have put their hands to the plow.

Not many years ago we entered into the field of assisting those in need by the great welfare program. The plowshares were driven in and the soil turned over, disclosing the hidden possibilities of our arising to full stature in being our brothers' keeper. Men and women have joined in the labor of the field, and thousands have been helped and aided in the Lord's way, when in need.

We have in Church leadership great plowmen with firm hands and stout hearts—stake presidents and mission presidents—determined men who work in the fields. Bishops, branch presidents, heads of priesthood quorums and auxiliary organizations are toiling in their assigned fields. Close at home and in distant countries new lands are being broken up by these plowmen, and the subsurface exposed to the light of the gospel of Jesus Christ.

Is it hard work? Of course, but that which is worthwhile is seldom easy. As individuals we have a responsibility to plow. Some accept the opportunity, but some shrink from the responsibility. Some of those who commence cut only a short furrow and then leave the field for what appears to be escape from the toil to follow the false illusion of the ease which they had left behind. Their plowshares are left to rust in the furrow.

Whatever the past may have been in our individual lives, it is gone. The future lies ahead, and we must face it with resolution. There is always a point from which we can begin. Even though we may have been faithful in the past, if we turn away, that faithfulness will profit us nothing. "No man, having put

his hand to the plough, and looking back, is fit for the kingdom of God."

There is danger in looking backward. One must keep his eyes ahead in order to cut a straight furrow. When the plowman commences to look backward, he cuts a crooked furrow, and his work is spoiled. We cannot continue to walk forward when at the same time we are looking backward. It makes no difference what object or occasion causes us to look backward, the backward glance commences the backward turning, and may be the beginning of our disendowment in the kingdom of God.

As plowing requires an eye intent on the furrow to be made and is marred when one looks backward, so will they come short of exaltation who prosecute the work of God with a distracted attention or a divided heart. We may not see clearly the end of the furrow, but we dare not look back. Eternity stretches on ahead, challenging us to be faithful.

"And thus, if ye are faithful ye shall be laden with many sheaves, and crowned with honor, and glory, and immortality, and eternal life." (D&C 75:5.)

God lives. I witness that Jesus is the Christ; that the gospel has been returned to the earth; that Joseph Smith was the servant and prophet raised up for the purpose of the restoration; that there lives today a prophet to reveal to us God's will in all things, and with all my heart I sustain President David O. McKay as that prophet, seer, and revelator.

May we put our hands to the plow and not look backward, that we may be fit for a place in the kingdom of God, I humbly pray in the name of Jesus Christ. Amen.

a subject which would require far more time than is at my disposal this afternoon, but with the thought that these same questions may be in the minds of others, particularly our young men who do not understand, I shall this afternoon make a few observations relative to the point raised by this young man. Some of these thoughts were expressed in my interview with him.

The Master commanded his disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost": (Matthew 28:19.)

"Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." (John 20:23.)

And so the scriptures record, the disciples preached, "Repent, and be baptized . . . for the remission of sins, and ye shall receive the Holy Ghost." (Acts 2:38.)

The Master's admonition to Nicodemus, who came confessing Jesus as a teacher come of God, and undoubtedly seeking to know, like so many others who are true seekers after truth, just what he must do to be saved. He was told that he must be born again if he would see the kingdom of God. This statement, the Master clarified, when he explained, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

This new birth, then, was to be accomplished through the medium of

baptism by immersion and by the laying on of hands for the conferring of the Holy Ghost, as the disciples, thereafter as they went out among the people, administered these sacred ordinances.

Then Nicodemus asked: "How can these things be?" And in answer, the Master declared the profound truth regarding the atonement, which explains to all who would understand the reason why the gospel must be preached by authorized servants to all people. Said he:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (*Ibid.*, 3:16.)

And then he emphasized, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (*Ibid.*, 3:17.)

I then paraphrased to my young missionary friend: "So our missionaries go not out into the world to condemn the world, but that the world, through their teachings, might be saved."

Being saved from everlasting condemnation through the atonement of the only Begotten Son becomes a new birth, or a redemption from spiritual death, the meaning of which is explained by revelation as the Lord has revealed it.

From the fall of Adam and Eve in the Garden of Eden, they and their posterity suffered a spiritual death, or a separation from direct communication with Deity. This is what the revelations have taught us:

"And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet—"

"Wherefore, it came to pass that the devil tempted Adam, and he partook of the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation.

"Wherefore, I, the Lord God, caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say: 'Depart, ye cursed.' (D&C 29:39-41.)

Man through the baptism of the water

and of the Spirit is redeemed from this spiritual death and by the power of the Holy Ghost, brought back into direct communion with God, and these are "born again." To those who keep the commandments "... he may pour out his Spirit more abundantly upon you." (Moses 18:10.)

Those who suffered this first "spiritual death" were cast out from the presence of God from the Garden of Eden, as the Lord had said to the spirits in the premortal world, that they might "prove themselves to see if they would do all things whatsoever the Lord their God should command them," and there was granted unto all men, therefore a "probationary" period as the Prophet Amulek explained: "For behold, this life is the time for men to prepare to meet God," (Alma 34:32) or in other words, a time for all men to work out their salvation and to prepare to come back into the presence of God.

It was this plan of salvation to which the Resurrected Lord made reference when he said to the Nephites: "And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end." (3 Nephi 27:19.)

Baptism of water and of the Spirit by those having authority are the necessary ordinances for this cleansing, for as the Lord told Adam, "... by the water ye keep the commandment, by the Spirit are ye justified, and by the blood are ye sanctified." (Moses 6:60.)

It was undoubtedly this same principle that the apostle Paul had in mind when he taught the Galatians: "For as

many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.)

Involved in this question of the universal proclamation of the gospel is another principle implied in the Master's instruction to Peter. The Master, having declared the fundamental principle upon which his kingdom would be built, conferred upon Peter the "keys of the kingdom," which have been conferred upon all prophet-leaders in every dispensation and held today by our own President David O. McKay in our time. He said the purpose of so establishing his kingdom with that authority was that the "gates of hell" should not prevail against it.

The broad implication of that statement, having in mind the periods of apostasy which have followed each dispensation, is that even during such periods of apostasy when there was no one on earth to administer these saving ordinances, the devil would not prevail against the plan of salvation of all of our Father's children.

This further provision in his plan contemplated the preaching of the gospel then, not only to his children who were upon the earth, but also to the spirits of mortals who had lived upon the earth. The Master prophesied of the time when that would take place when he said: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." (John 5:25.)

Not long after this prophecy was uttered, it was fulfilled when the Crucified Lord, as Peter tells us, "... quickened by the Spirit, went and preached unto the spirits in prison." (1 Peter 3:18-21.) And thus, although temporar-



WHO'S ON THE LORD'S SIDE?

Carl W. Buehner
of the Presiding Bishopric

The message contained in the words of an old song suggest a few thoughts worthy of consideration:

"Who's on the Lord's side? Who?

Now is the time to show;
We ask it fearlessly;
Who's on the Lord's side? Who?"

Ever since the great council was conducted in heaven for the purpose of providing a plan of salvation, the right of choice has become most important. The Lord revealed to the Prophet Joseph Smith, through the writings of Moses in the Pearl of Great Price, some of the things which took place on this occasion. He told how Satan went before the Father saying:

"Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor." (Moses 4:1.)

Then the Father's Beloved Son came

forth with another plan described by the Father as follows:

"But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever." (*Ibid.*, 4:2.)

Satan's proposal was rejected. He rebelled, and as a result of this rebellion, he and his followers were cast out of heaven. Since that day, he has been trying to destroy man.

The primary purpose of our Father in heaven and his only Begotten Son is to exalt mankind. Satan's desire is to take away our free agency and reduce everyone to his level.

We are here today because of the choices we have made.

One verse of another song we

ily, the powers of the devil drove the Church into the wilderness of apostasy after the apostolic period, the gates of hell did not prevail against the plan of salvation, either for the dead, who did not have ample opportunity to receive the gospel on earth, as well as for those then living when authorized servants were on the earth to perform the essential saving ordinances.

The missionary work in the spirit world was thus introduced by the Master and has continued from that time down to the present "... that they might be judged according to men in the flesh, and yet live according to God in the Spirit," to attain which, is to gain eternal life. (1 Peter 4:6.)

So, surely with the preaching of the gospel made thus vital to the eternal blessing of all who will hear and accept, no one should hesitate when called by proper authority to go into all the world and preach the gospel to every nation, kindred, tongue, and people. Among the Nephites there was an example of how men of this kind of devotion and dedication applied themselves to their teaching. Jacob writes:

"For I, Jacob, and my brother Joseph had been consecrated priests and teachers of this people, by the hand of Nephi.

"And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence; wherefore, by laboring with our might their blood might not come upon our garments; otherwise their blood would come upon our garments, and we would not be found spotless at the last day." (Jacob 1:18-19.)

There is no more welcome voice to the honest in heart than the voice of the true messenger preaching the gospel of Jesus Christ. We have a classic example of inspired teachings and how they come. The sons of Mosiah were with Alma at the time the angel first appeared unto him, and when he saw them returning from their missionary journeys, the record says, he rejoiced exceedingly "to see his brethren; and what added more to his joy they were still his brethren in the Lord; yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding, and they had searched the scriptures diligently, that they might know the word of God.

"But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God." (Alma 17:2-3.)

When I read that word "diligently" which the Lord has repeated again and again, as when he said: "And I give unto you as commandment that you shall teach one another the doctrine of the kingdom," and then added, "Teach ye diligently and my grace shall attend you" (D&C 88:77-78), I have tried to define those words "diligently" and "grace." Diligently, the dictionary says, is "perseveringly attentive, prosecuted with careful attention," which is opposite laziness, or carelessness, or indifference. And when I looked for the definition of "grace," I found it defined as a "state of being pleasing to God because of responsiveness."

But I do not think that is what the Lord meant by "grace" when he said,

"My grace shall attend you." I believe the definition of "grace" is implied in the fourth section of the Doctrine and Covenants where the Lord promised to those who would engage vigorously in missionary work: "... and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul." (*Ibid.*, 4:4.) The saving "grace" of the Lord's atoning power would extend to the giver as well as to those who would receive the saving ordinances of the gospel.

Surely, therefore, no one with that understanding of these fundamental principles would think he were doing our Heavenly Father's mortal children a disservice by giving them these priceless gifts.

May God bless us all and all our Father's children, that they may be responsive to the call of the missionaries. May this young man and all others like him, may they realize that this is a responsibility which the Lord has given to his Church in every dispensation, and to his authorized servants in the world of spirits, to teach the gospel to every creature in order that each be left without excuse in the day of judgment, and that all might be redeemed from the Fall and brought back into the presence of the Lord. We who have the command to preach and teach must, like the Apostle Paul declared, "Not be ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation to everyone that believeth. ..." (Rom. 1:16.)

I pray humbly we may all understand and so teach with the power and authority of God, in the name of the Lord Jesus Christ. Amen.

frequently sing expresses a thought along this line:

"Choose the right! there is peace in righteous doing;
Choose the right! there's safety for the soul;
Choose the right in all labors you're pursuing;
Let God and heaven be your goal."

History is replete with examples of blessings and adversity that came to nations and individuals as a result of choice. Israel, as a nation, was set free from oppressive bondage by the Lord. Time after time, her enemies were subdued, yet she persisted in idolatry.

In speaking to Israel, Joshua reviewed the many blessings he had received at the hand of the Lord. He concluded

his exhortation by challenging Israel as follows:

"... choose you this day whom ye will serve; ... but as for me and my house, we will serve the Lord." (Joshua 24:15.)

Israel failed to give heed to repeated warnings, and you know her fate. She chose evil rather than good.

We are presently feeling the pressure of another great nation whose desire it is to rob man of his free agency and to force all mankind to accept the plan proposed by Lucifer in the beginning.

Look about you and observe those who have made the wrong choice. Evil seems to be prevalent everywhere. The influence of the destroyer has lured men to become thieves, liars, gamblers, adulterers, addicts, and into backbiting,

evil-speaking, and the destruction of the home and all that pertains thereto.

Contrast these things with those who choose the right—happy people, happy homes, those filled with faith and hope for the future. These families make for themselves a heaven on earth.

Is there anything more beautiful than a young couple on their way to the temple to be married for time and eternity? This means preparation and choosing the Lord's way of marriage. We will probably never be closer to heaven while we live in this life than when we are in the temple of the Lord.

It is the desire of the Lord to lift us up, to be prepared one day to live again with him. It is Satan's desire to reduce us to his level, to live with him in his kingdom.

Our whole life involves the principle of choice. The Lord commands us to live close to him and to keep his commandments, and Satan seems to offer a counter proposal. Let us analyze a few of the things which bring a conflict between the forces of good and evil:

1. The Lord says, "Thou shalt love the Lord thy God with all thy might, mind and strength." (See Mark 12:30.)

Satan, in substance, suggests, "Why love God? Why not disregard him?" Or he might even indicate there is no god at all but himself.

2. The Lord says, "Love thy neighbor as thyself." (Mark 12:31.)

Satan might say, "Hate your neighbor and treat him with contempt."

3. The Lord says, "Keep the Sabbath day holy." (See Exodus 20:8.)

Satan would say, "Use the Sabbath day as a recreation day. What value is there in attending Church and in refraining from your labors on this day?"

4. The Lord says, "Honour thy father and thy mother." (Exodus 20:12.)

Satan craftily puts into our minds the idea of disobeying our parents; your life is your own to choose as you wish. Take all your parents will give you. They will soon be old, and someone else can take care of them.

5. The Lord says, "Sustain and uphold the Lord's anointed."

Satan would say, "Find fault with and weaken the position of the general and local authorities of the Church."

6. The Lord says, "In the sweat of thy face shalt thou eat bread," (Gen. 3:19.) and he also said, "Cease to be idle." (D&C 88:124.)

Satan might say, "Get as much as you can for nothing. It is undignified to work for what you receive." He would encourage indolence, laziness, and even the thought that the government owes you a living.

7. The Lord says, "Thou shalt not steal." (Exodus 20:15.)

Satan might say, "Why not steal and be dishonest? Give short measure and short weight. Do not give an honest day's work for an honest day's pay."

8. The Lord says, "Thou shalt not bear false witness." (Exodus 20:16.)

Satan would say, "Dig a pit for your neighbors; lie about them; cause them personal injury; subject them to embarrassment."

9. The Lord says, "Pay one tenth of your interest annually as tithing. For this, I shall give you a great reward." (D&C 119:4.)

Lucifer would say, "Why pay your tithing? You need the money more than the Church needs it. The greatest blessing is to spend your own money."

10. The Lord says, "Observe the Word of Wisdom, my law of health." (D&C 89.)



THE BOOK OF MORMON

Bruce R. McConkie
of the First Council of the Seventy

We are laying the foundation for, and have already actually commenced, the greatest missionary undertaking ever destined to occur in any age of the earth's history. We are going forth by command of Deity to carry the knowledge of God and of his saving truths to all nations, to preach the gospel to every creature, and to give in due course, in this life or in the next, every living soul the opportunity to hear and obey these saving principles.

The ultimate end of this missionary work will be to see the knowledge of God and his saving truths cover the earth "... as the waters cover the sea." (Isa. 11:9.) The ultimate end of this missionary work will be reached when the day arrives in which it will no longer be necessary for every man to say to his brother or neighbor, "Know the Lord," for all shall know him from

the greatest to the least. (See Jer. 31:31-34.)

Now, since we are engaged in the greatest missionary undertaking that has ever been planned as part of Deity's program, he has also placed in our hands the most effective, compelling, and persuasive missionary tool ever given to any people in any age. The name of this tool is the Book of Mormon.

It goes without saying that conversion in all ages, for all peoples, is dependent upon their receipt of the Spirit. No one gets a testimony of the divinity of the Lord's work unless he gains it from the Spirit—that is, unless it comes by the power of the Holy Ghost. But the Book of Mormon is the means, the tool, the way which has been ordained and given so that men can get their hearts and souls in a frame of mind, in a condition where they can hearken to the testimony of the Spirit.

It was of this book that the Prophet said: "I told the Brethren [meaning the Twelve, with whom he had that day met] that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding its precepts, than by any other book." (*History of the Church*, vol. 4, p. 461.)

This is precisely what we want people to do. We want them to get so near to the Lord that they will come down in the depths of humility, repent of their sins, and accept Christ for what he is, the Son of God. We want them

to come to the truth, join the kingdom of God on earth, and have performed for them the ordinances of salvation and exaltation under the hands of those legal administrators whom the Lord has appointed in this day and generation.

Shortly before the Church was organized, April 6, 1830, writing by the spirit of prophecy and revelation, Joseph Smith said that the Book of Mormon, which he had translated by the gift and power of God, was "... a record of a fallen people, ..."; that it contained "... the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews ..."; that it was "... given by inspiration, ..."; that it had been "... confirmed to others by the ministering of angels, ..."; that it had been "... declared unto the world by them—" all for this purpose—and note the purpose: To prove "... to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old;

"Whereby showing that he is the same God yesterday, today, and forever. ..." (D&C 20:6-12.)

In other words, the Lord has given the Book of Mormon in this day as the absolute, sure, positive witness of the divinity of his work. We go out in the missionary cause, and we bear testimony in soberness and in truth, knowing the verity of what we say, that the heavens have been opened and that God has spoken again; that angels have ministered to men; that the gifts, powers, and graces had anciently have been

Lucifer contends that no harm will come from indulging in tobacco, liquor, tea, coffee, and other harmful abuses to the body such as overeating and over-indulgences. He would say, "Go along with the crowd and be a good sport. To acquire these contrary habits will make one popular."

11. The Lord says, "Parents, teach your children to pray and walk uprightly before the Lord." (See D&C 68:28.)

Satan would say, "Why teach your children to pray? There is no value in prayer. It is not necessary to discipline them."

12. The Lord says, "Seek the genealogy of your ancestors and complete the temple work for them."

Satan would say, "Postpone doing this work or, better still, don't do it at all."

In many other things the Lord has counseled us to prepare ourselves to live with him. In each instance, Satan's influence would attempt to destroy this

faith and the desire of doing the Lord's work. He would enslave us and persuade us to join his forces.

We cannot cover up evil. Our sins are known to God. Neither can we serve two masters. The Lord has said, "He that is not with me is against me; . . ." (Matt. 12:30.) It is imperative that we choose the right.

John Oxenham wrote these few lines, entitled "A High Way and A Low":

"To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low;
And in between on the misty flats,
The rest drift to and fro;
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go."

Happiness here is dependent upon

moral decisions and obedience to the principles of truth. Our most important decision and obligation is to live the gospel of Jesus Christ.

This period is characterized by trial, suffering, sacrifice, and disappointment, as well as joy. All these experiences are dedicated to our progress and growth. During this life, we are our own judges. We judge ourselves continuously. We sentence ourselves to happiness through service or misery through sin.

In conclusion, I should like to repeat again:

"Who's on the Lord's side? Who?
Now is the time to show;
We ask it fearlessly;
Who's on the Lord's side? Who?"

May our decisions lift us to celestial glory and eternal life, I humbly pray, and leave my test mony, in the name of Jesus Christ. Amen.

restored anew; that the gospel and the plan of salvation are again on earth in all their ancient beauty and glory.

But this witness which we bear is not left to stand alone. The Lord sends with us a written record, a means, a missionary tool, which can be used by any person to gain a knowledge of the divinity of the work. The Prophet's expression that "the Book of Mormon is the keystone of our religion" means precisely what it says. The keystone is the central stone in the top of the arch. If that stone is removed, then the arch

crumbles, which, in effect, means that Mormonism so-called—which actually is the gospel of Christ, restored anew in this day—stands or falls with the truth or the falsity of the Book of Mormon. Thus our program and our purpose, as witnesses of the Lord in this day, ought to be to devise ways and means and to create inducements that will persuade those who are not of us to read the Book of Mormon and to read it according to the revealed pattern.

Moroni has left us in the Book of Mormon itself the recorded promise

that if anyone will read it "... with real intent, having faith in Christ, . . ." and will ask "... God, the Eternal Father, in the name of Christ, . . ." whether it is true, he shall get a knowledge of its truth and divinity by personal revelation. (See Moroni 10:3-4.) This promise is true. It has been tested by thousands and tens of thousands of people in the world, and they have received this personal revelation. Further, by his own voice, the Lord himself testifies of the truth of the Book of Mormon in these words: "... as your



Lord and your God liveth it is true." (D&C 17:6.)

Now, our message to the world centers around three great truths. The first, the divine Sonship of Christ; the second, that in this day the knowledge of Christ and his saving truths have been restored through the instrumentality of Joseph Smith; and the third, that the Church of Jesus Christ of Latter-day Saints is the kingdom of God on earth, the organization through which salvation, hope, and peace are offered to all men.

Before any person is prepared to join the Church, he must believe that Jesus Christ is literally the Son of God; that as such he worked out the infinite and eternal atonement whereby all men are raised in immortality, and those who

believe and obey his laws gain the additional reward of eternal life; and that he has ordained and revealed a plan of salvation which enables men so to live as to gain peace here and the fullness of salvation hereafter.

Before joining the Church a person must believe that Joseph Smith was called of God to open this gospel dispensation; that he was indeed a prophet who received keys, powers, authority, and revelation from heaven; that he was the revealer of the gospel and the knowledge of God, of Christ, and of salvation for this age; and that he was commanded by Deity to set up his Church and kingdom again on earth.

Before baptism a person must believe that this Church is true; that it is in fact the Lord's earthly kingdom; that

the priesthood and keys are here; that those who now officiate are legal administrators sent of God to preach the gospel and administer in the ordinances thereof.

The Book of Mormon—which has come forth to prove that God inspires men and calls them to his holy work in this age and generation—establishes the verity of these great truths which comprise the message of the restoration. If the Book of Mormon is true, our message to the world is truth; the truth of this message is established in and through this book.

The Book of Mormon is a new, living, modern witness of the divine Sonship of Christ. It testifies of him and of the doctrines of his gospel. It teaches of his atoning sacrifice; it proclaims that



THE REDEEMING POWER OF GOD'S SPIRIT

Antoine R. Ivins
of the First Council of the Seventy

My brethren and sisters, I am happy again to have the privilege of bearing my testimony to you in the general conference of the Church. I realize I will be able to say nothing that will help you or me unless you give me your faith and prayers that I may enjoy the Spirit of the Lord.

Much has been said during the conference thus far of the missionary responsibility under which we as members of the Church rest. I stand before you, as many of you know, as the grandson of a member of the Twelve who went to introduce the gospel to Europe, starting in Denmark. I am the son of one of eight men who carried the work to the Mexican people, traveling on horseback, carrying their beds on pack horses.

I have lived practically all of my life, all my life in fact, in an atmosphere of Church service, and I trust that to the end of my days, I may be able to acquire myself in some reasonable way of the responsibility under which I labor.

We are getting reports from many sections and many missions of the great influx of new members into the Church.

When I began this service, if a missionary performed a baptism a year in a foreign mission he was considered successful. The harvest is tremendously greater now. It is very, very interesting to contemplate it, and one wonders why, and I cannot quite figure it out except it be that the Lord has seen fit to pour out his Spirit upon a greater number of people than formerly was the case. I cannot believe that anybody has a stronger testimony of the gospel than my grandfather and my father had. I cannot believe that anybody is more susceptible, as a missionary for the Church, to the inspiration and the Spirit of God than the missionaries who went out in the very early days of the Church. But we see the fact that many people, more people perhaps than ever before, are coming into the Church. It means to us, or it means to me, an additional responsibility when that happens.

Not very long ago, a few large trees that stood on the corner of South Temple and State Street were picked up and transplanted. In the transplanting of them it was necessary to give them auxiliary support with guy wires from several sides to hold them until they could become established in their new environment. In a sense, every new convert to the Church is a transplanted being in that he needs the support of the established members of the Church. If that support is given, he becomes a full-fledged, faithful member of the Church. If that support is not given, he may do, as far as his faith is concerned, as a transplanted tree that is not properly nourished.

I would like to tell you a story, if you will let me, to illustrate what I mean.

Sixty years or more ago, a young man walking down a street, I believe, in Memphis, Tennessee, heard some missionaries speaking in a street meeting. He had been very unfriendly up to that time, but something impelled him to stop and listen. He listened throughout that meeting. After the meeting he walked up to the elders and asked to be baptized. He got a testimony from it, not, I think, from what the elders said, but because some way or another he was ready for the Spirit of God, and God did bear that testimony to him. He asked for baptism. In due course he was baptized, and when he became a member of the Church he was an outcast from his family. So he looked around, and one day he appeared in Colonia Juarez, a new member, inexperienced in Church operations and all that, and of course he got into the right kind of an environment because the people in Colonia Juarez were friendly people; they were interested people, and they gave him every aid possible.

But only this week I had the privilege of reading two letters that told of the interest they had in that man, one was a letter from his bishop and the other was a letter from his stake president, and in both we discovered that there was not only interest in the man's spiritual well-being, but in his physical well-being, also, and both his bishop and his stake president stood ready to assist to any possible extent in that. Well, do you want to know the result? All right. He married for time and eternity one of the finest young women we had in the colony. He had three sons and three daughters. One of those sons was a missionary in the area that is now the

through him men are redeemed from the spiritual and temporal death brought into the world by the fall of Adam. It outlines the course men must follow to gain eternal life.

The Book of Mormon stands as a witness of the divine Sonship of Christ; it has come forth for "... the convincing of the Jew and Gentile that *Jesus is the Christ, the Eternal God*, manifesting himself unto all nations—..." (Preface to the Book of Mormon.)

This book also is a witness of the divine mission of the Prophet Joseph Smith and of the divinity of the Church set up under his instrumentality. It establishes and proves to the world that Joseph Smith is a prophet, for he received the book from a resurrected personage and translated it by the gift

and power of God. And since the Book of Mormon came by revelation, which included the ministering of angels, then obviously Joseph Smith also received other revelations and was ministered to by other heavenly beings. Among those revelations was the command to organize the Church. The Church is thus the one true Church because it was set up by a prophet acting under command of God. Thus the truth of the message of the restoration is established in and through and by means of the Book of Mormon.

No person can read this book, according to the prescribed pattern, and not know that it is true. No person can read this book, in the way Moroni directed, without getting in his heart the absolute, certain, sure knowledge that

Jesus Christ is the Son of God. No person can read this book and learn of its divinity "... by the power of the Holy Ghost ..." (Moroni 10:5), without knowing that Joseph Smith is a Prophet of God and that this Church, as now constituted, organized, and set up is God's kingdom on earth.

As one voice among thousands of others, I certify that I know by the promptings of the Spirit that the Book of Mormon is true. As a consequence I have in addition a personal knowledge, also born of the Spirit, of the divinity of Christ, of the divine mission of the Prophet Joseph Smith, and of all things incident to this great latter-day work which are essential for the salvation and exaltation of men.

In the name of Jesus Christ. Amen.

Central Atlantic States Mission. A daughter became the wife of a missionary who served in France. He went there before he was married, I believe, but later was the president of the Central American Mission, faithful and true. And their mother, to this day, while not being strong in health, is a firm, faithful member of the Church. He died in full fellowship, of course, with the love and with the esteem and confidence of the people of that area. Why? Well, he had the qualities in the first place for inspiration, but he had the support and the aid of the officers of Colonia Juarez.

Now, you will pardon me if I have a little extra enthusiasm for Juarez, because that is where I grew up and got my foundation. But in every mission in the Church these new converts come into branches. In some places, of course, they come into stakes, as we have here in the United States, and what happens? Whose responsibility is it to nurse them? I think it is the responsibility of the bishops, and even stake presidents cannot ignore the influx and the responsibility of giving aid and support.

Now, I wonder whether we do it, brethren. Our campaign throughout the stakes is to impress the local ward and stake authorities with the responsibility of assimilating all these new members who come in by baptism or who come in on recommend from other areas of the Church, to stimulate them in their faith and in their endeavor to live the way they should after accepting the responsibilities of membership in the Church.

There is another phase of responsibility, too, that we have, brethren and

sisters. I wish that all of you could have been with Sister Ivins and me last Sunday and heard a talk by a teen-age young woman setting forth her plan for qualifying for celestial marriage. I think I have never heard a better statement from a young person than that young woman made, and when she talked, I formed a picture of the family from which she likely came; of the household where she had been reared; of the life of her father and mother and the example that they had set for her to stimulate her in this great endeavor. And if she carries through the program that she set forth, the man who happens to marry her will be a wonderfully fortunate man.

Now, we bring these people into the Church through birth, but that does not in any sense relieve us of as great or greater responsibility for them as we have for these newly-baptized and transplanted members of the Church. So, after all, there resides in the body of the Church the greatest imaginable responsibility—responsibility to the young lives whom we bring into the Church, responsibility to the more mature people whom we bring in through the ministry of the missionary service, and it is very unfortunate when either of these is lost because of the neglect of the people who form the body of the Church of Jesus Christ of Latter-day Saints.

Brethren and sisters, if we can just get out of my testimony a feeling that we do have a responsibility to these people and that the fathers and mothers have a real responsibility to love each other and love their children into correct and proper living and service in the Church, I will be happy that the

President called me to bear my testimony to you.

I testify that the gospel is true. I know it. A man came to me the other day and he said, "How do you know it?" I said, "I have just as great an assurance that the gospel is true as of anything else I experience." I do not know, I never have claimed that I know everything that could be known about the gospel, but I have lived among enough people of varying nationalities to know that it is a regenerating force which tends to exaltation in the kingdom of God when it is accepted by baptism and when one makes a reasonable effort to live the teachings of God our Heavenly Father.

I hope that I may be able to do it. I am a little like my wife's grandfather—I sat up with him when he was in his nineties and on his deathbed, and he said, "Antoine, I hope I can endure to the end." So I hope that I may enjoy the Spirit of the Lord, the spirit of service, for my life is dedicated to the service of the Church and to each other.

May God bless you, I pray, in the name of Jesus Christ. Amen.





"PROVE ME NOW HEREWITH . . ."

LeGrand Richards
of the Council of the Twelve

My brothers and sisters, in occupying this position today for a few moments, I have no greater desire and prayer in my heart than that I might say something that will help to increase our love for the truth and our desire to serve the Lord, to be an example to the world and to our families, and to all men, that we may show forth the gifts and graces of the gospel through the lives we live.

In thinking of what I might say today, I want to make reference to a statement I read in an article in the *Reader's Digest* about six months ago that gave seven reasons why a scientist believed in God. This was by A. Cressy Morrison, former president of the New York Academy of Sciences. I am not going to take time to read the article, but I want to read these statements.

For the first reason, he said: "By unwavering mathematical law, we can prove that our universe was designed and executed by a great engineering intelligence." And then after he had given the seven reasons why he believed there was a God, he made this statement: "It is apparent from these and a host of other examples that there is not one chance in billions that life on our planet is an accident," and then he concluded with these words: "It is scientifically, as well as imaginatively true, as the Psalmist said, 'The heavens declare the glory of God; and the firmament sheweth his handwork.'" (Psalm 19:1.)

This is the thought I had as I read that article, which I appreciated so much, as I did a talk that Brother Clark gave to seminary and institute teachers called, "Man, God's Greatest Miracle." The scientists and this scientist give wonderful reasons why there was an intelligence—a major intelligence—that brought forth this universe, but the scientists cannot go beyond that. They cannot tell us why it was brought forth, and wherever you see an intelligent organization, you know that there was a reason for it. This building did not just happen here. You do not go into the wilderness and find a forty-story office building. Everything in this world that shows intelligence back of it had a reason for its coming into existence.

So, when he says it is apparent from these and a host of other examples that there is not one chance in billions that life on our planet is an accident, I could just as well believe that my watch made itself as to believe that we made ourselves or that this universe made itself. There is a master intelligence back of it.

Then the question is, if the scientists cannot tell us why this organization, where do we go to get this information? Then I remind you of the words of the Prophet Amos when he said:

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

So we have to turn to the prophets to find the secret of why the Lord created this earth, why we are here, and all the marvelous things that evidence the fact that he does exist.

I like the statement in the first chapter of John:

"In the beginning was the Word, and the Word was with God, and the Word was God. . . .

"All things were made by him; and without him was not any thing made that was made." (John 1:1, 3.)

Then it goes on to say that the Word ". . . was the true light, which lighteth every man that cometh into the world." (*Ibid.*, 1:9.)

And then it adds that

"... the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (*Ibid.*, 1:14.)

No wonder we love to testify of the divinity of the Son of God when we realize that he was the instrument in the hands of the Lord in bringing about all this marvelous creation, and this scientist said, "there is not one chance in billions that life on our planet is an accident." And you know in the Pearl of Great Price, we read where the Lord said to Moses that he had created worlds without number,

"... but all things are numbered unto me, for they are mine . . . (Moses 1:35.) "And by the word of my power, have I created them, which is mine Only Begotten Son. . . ." (*Ibid.*, 1:32.)

Just think of who it is we serve, and the power that God gave to him. No wonder when he was upon the earth he said to Peter that he could call down legions of angels to protect him, when Peter drew his sword and smote off the ear of the guard. No wonder he said, "No man taketh my life from me. The Father hath given me power to lay it down and take it up again." (See John 10:18.)

We have had reference made here today to the council in heaven, and after the Lord had stood in the midst of the spirits, and many of them the noble and great ones, he said:

"... These I will make my rulers;

... Abraham, thou art one of them; thou wast chosen before thou wast born." (Abraham 3:23.)

Then he said:

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;" (*Ibid.*, 3:24-25.)

As Brother Carl W. Buchner pointed out, we have a lot of people who will do some of the things, but the purpose of creating this earth upon which we might dwell was that the Lord would prove us to see whether we were willing to do all things whatsoever the Lord hath commanded. And in a revelation to the Prophet Joseph we are told that the Lord has given us "commandments not a few." (D&C 59:4.)

There are some who would object to that. They would rather have one or two commandments, but the Lord never gave a commandment unto his children without a promised blessing. You just read them. Read the Beatitudes, and with every one there is a promised blessing.

Take the one on the law of tithing.

"... prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

"And all nations shall call you blessed: . . ." (Malachi 3:10-12.)

We usually stop there, but you just read the rest of that chapter, the third chapter of Malachi.

They began reasoning among themselves and showing how some of the wicked were more blessed financially than some of the righteous, and what did the Lord do about it? He required that a book of remembrance should be written before him, and in that book should be recorded the names of those who feared the Lord, and then he adds:

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels: . . .

"Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." (*Ibid.*, 3:17-18.)

I have always said that when I was the Presiding Bishop, we did not place the paying of tithing in the youth program to obtain an individual award to get more money. We wanted every boy and girl in Israel to have their names

recorded in the Lord's book of remembrance and to be numbered among his jewels.

Speaking of doing all things whatsoever the Lord hath commanded, you will remember that the Lord said:

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

So all we need to do is to know what the Lord says and then do it, and then we have the Lord's promise that he will make good.

I could tell you many stories about tithing to let you know that the Lord doesn't fail. I have the faith that a man can keep out of debt longer, get out of debt easier, live more comfortably on the ninety cents on the dollar, with the blessing of the Lord, than on the dollar when he "paddles his own canoe," if you will let me put it into those words, because I have watched it, and I know that it works in the lives of people.

Sister Richards and I toured the Scandinavian missions a year ago last summer, and some of their leading men who joined the Church said that the one thing that held them back was the payment of tithing. "Now," they said, "we have more money to spend than we have ever had in our lives. Now we can go to the temple and do other things that we never thought we could do before."

You remember what President Grant used to tell about the Sunday School teacher who took ten big red apples to her Sunday School class, and she explained to her class that everything we have in this world we got from the Lord, and then she said, "If I were to give all these apples to any one of you, you would be glad to give one of them back to me, wouldn't you?" And of course, they all agreed that they would.

But President Grant said, "We have a lot of Latter-day Saints who wouldn't give one back until they had taken a few big bites out of it." I wonder if that isn't what the Lord meant when he told us the purpose of the creation of this earth was to see if we would do all things, not a few things.

You bishops, when you have your tithing settlement, don't your hearts rejoice when the widow and the orphan and the old man and the young man come in and settle their tithing, and they say, "Bishop, it's a full tithing." God bless them for it. I wish we all had that courage, because the Lord is bound, he said, when we do what he says.

I was in a Sunday School class some time ago, and the matter of the Word of Wisdom came up, and one sister, the wife of one of our prominent brethren, said, "I wish the brethren would quit harping on the Word of Wisdom."

Well, nobody said anything, and so I asked if I might say a few words, and I asked if they thought it was "harping" to remind the people of the mind and the will of the Lord.

Let me read you what the Lord has to say about the Word of Wisdom with his promises, because every commandment the Lord gives has a promised blessing if we will just keep the commandments. The Word of Wisdom is:

"Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints." (*Ibid.*, 89:3.)

I labored, as you know, much in the mission field. I presided over two missions. We had many Saints who had used tobacco and tea and coffee, and some of them liquor, all of their lives,

THE GRAND CANYON BY THELMA IRELAND

Out of the tortuous expression of ages

Has come perfection.

The ravages of time have but enhanced its beauty.

The mingling of past and present exposed to eternity.

The mingling of mysterious colors and causes.

The mingling of mysterious responses in me

Of awe and humility.

This much I know

The progress of beauty

Is sometimes slow.

and it was hard for some of them to quit. I remember being in one meeting with a stalwart man sitting right down in front of me, and as I read these words, "Adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints," I said: "If there are any Latter-day Saints in this mission weaker than that we will not ask them to keep the Word of Wisdom." At the close of the meeting, that big fellow came up and said, "President Richards, I am not that weak." I said, "I didn't think you were. I just wanted to let you know what the Lord had to say about this principle."

I have to close in a minute, but I want to read you one more promise: "And shall find wisdom and great treasures of knowledge, even hidden treasures." (*Ibid.*, 89:19.)

Is there any Latter-day Saint in this world who wouldn't want his children

to get hidden treasures of knowledge? President McKay talked about that this morning.

A short time ago I attended a youth conference in Carthage, Illinois, where the Prophet and his brother Hyrum were martyred, and we had over five hundred young people there in the auditorium of the college. They had come, some of them, a thousand miles, and we held a four-hour testimony meeting. We never lost one minute between one speaker and the next for those four hours, and those young people stood there, many of them overcome with the Spirit of the Lord, until they could hardly bear their testimonies, but their hearts were full, and they wanted to testify, and I said to myself, "Where could you find anything like this in all the world other than among our young people?" Surely the Lord had blessed them with "great treasures of knowledge, even hidden treasures."

I want to leave another thought with you before I close. I interviewed a young man for his mission some time ago here in the state of Utah. He had spent eighteen months in an army camp in Germany, and he related this experience. He said: "We Mormon boys went to the chief chaplain to see if we could get permission to hold our meetings in the government chapel, and the chaplain said, 'Well, we would like to accommodate you, but it is in such constant use we just can't do it. There is a classroom down in the basement. You can use that.' Then he asked for a report of the meetings."

"When the first report was handed in, the chaplain said, 'My, you must have a lot of Mormon boys at this base,' and he was told there were thirty-five. He said, 'I can't believe it. How do you do it? Why, you have more boys attending your meetings than I have attending mine, and I have 5,000 Protestant boys under my supervision. I'll tell you what we'll do. We'll take the classroom in the basement, and you can have the chapel.'"

The Lord said, "And they shall find wisdom and great treasures of knowledge." Is there any treasure of knowledge in this world to be sought after, more desirable than to know that God lives, that Jesus is the Christ, to know that his kingdom has been established again in the earth, to know that God has promised a reward for every commandment that he has given, to know that he has created this earth that we might prove unto him that we would do all things, not just a few of them, all things whatsoever the Lord our God hath commanded?

God help us as a people to do that that we may be a light unto the world, I pray, and leave you my blessing, in the name of the Lord Jesus Christ. Amen.



THE GREATEST EVENT IN ANCIENT AMERICA

Milton R. Hunter
of the First Council of the Seventy

My dear brethren and sisters, I desire today to speak briefly upon what I consider to be the greatest event that ever occurred in ancient America—namely, the visitation to the Nephites of Jesus Christ after his resurrection and the great work that he did among them.

Five years before the birth of Christ, Samuel the Lamanite stood upon the walls of the city of Zarahemla and predicted the signs of the birth and of the death of Jesus. He asserted that, at his birth, there should be a day and a night and a day of continuous light as if it were one day, and a new star should appear. Since Jesus Christ is the light and the life of the world, no more appropriate sign or symbol of his birth into mortality could have been given. Neither could a more appropriate sign of his death have been given than three days of darkness, the light and the life going out of the world.

We read in the Book of Mormon, "And it came to pass in the third and fourth year, in the first month, on the fourth day of the month, there arose a great storm, such an one as never had been known in all the land.

"And there was also a great and terrible tempest; and there was terrible thunder, inasmuch that it did shake the whole earth as if it was about to divide asunder. . . .

"And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth. . . .

"And it came to pass that there was thick darkness upon all the face of the land. . . .

"And there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land. . . ." (3 Nephi 8:5 ff.)

These tremendous convulsions of nature not only impressed the Nephites greatly so that they recorded them in their history, but the memory of them also stayed in the minds of the Lamanites, or the American Indians, for fifteen hundred years. Shortly after the discovery of America, the Catholic missionaries and explorers learned that the American Indians had a tradition of the

great convulsions of nature that took place at the time of Christ's death. For example, I would like to quote from a Lamanite, an Indian prince named Ixtlilxochitl, who lived near the city of Mexico and wrote his book in 1600 A.D.: ". . . the sun and the moon eclipsed, and the earth trembled, and the rocks broke, and many other things and signs took place. . . . This happened . . . at the same time when Christ our Lord suffered, and they say it happened during the first days of the year." (*Works of Ixtlilxochitl*, cited in Milton R. Hunter and Thomas Stuart Ferguson, *Ancient America and the Book of Mormon*, p. 190.)

Ixtlilxochitl could not have received his information from Catholic Fathers, because they did not know anything about the great convulsions of nature at the time of Christ's crucifixion. Neither could he have received it from the Book of Mormon, since this book had not yet been published. He claimed to have received his information from a Lamanite source, records handed down from his ancestors. I think Ixtlilxochitl's testimony, coming as it did from the American Indians, is a marvelous evidence of the divinity and truthfulness of the Book of Mormon.

The Nephites readjusted their measurement of time at the time of the signs of Christ's birth. According to the Book of Mormon, Christ lived thirty-three years and four days, being crucified on the fourth day of the first month of their year. Remember, Ixtlilxochitl gave this significant statement, ". . . they say it happened during the first days of the year." To me it is remarkable how accurate the Lamanite record was and how aptly it sustains the Book of Mormon.

The Nephite historian continued his account of the terrible destruction that took place, of cities and people during the three hours of storm, and the distressing condition during the three days of darkness.

Finally, the sun arose. The earth was again filled with bright, radiant light. The Nephites in the city of Bountiful assembled in front of the temple to discuss the great events which had occurred during the past few days, especially the signs of Christ's crucifixion. As they conversed one with another, they heard a voice coming as it were out of heaven. They did not understand what the voice said. It was not a shrill, loud voice, yet it pierced them to the very heart. They gazed upward into the heavens. They heard the voice the second time and the third time, and then they recognized it to be the voice of God the Eternal Father introducing his Son, saying:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (3 Nephi 11:7.)

As they continued to gaze heavenward, they saw a radiant, beautiful Man, dressed in a white robe, descending out of the heavens to the earth. He came down and stood in their midst. Stretching forth his hand, he said:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world. . . . and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world." (*Ibid.*, 11:10-11.)

The people fell upon their knees and worshipped the Savior. He commanded them to arise and come forward and for each of them to thrust his hand into the spear wound in his side and feel the prints of the nails in his hands and feet. ". . . that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world." (*Ibid.*, 11:14.) After they had all complied with this request, again the Nephites dropped on their knees and worshipped him, shouting: "Hosanna! Blessed be the name of the Most High God!" (*Ibid.*, 11:17.)

Jesus selected twelve men and ordained them to the priesthood. He commanded them that after his departure they should organize his Church.

Day after day, for some time, Jesus appeared to the Nephites. He taught them the same gospel that he had taught to the Jews in Palestine before his crucifixion. Also, he performed many wonderful miracles among the people in ancient America. He healed the sick, raised the dead, gave sight to the blind, made the lame to walk, and the deaf to hear. Finally Jesus ascended into heaven promising the people that he would return again.

So tremendous was the effect of the visitation of the Resurrected Lord to the Nephites that for two hundred years they lived in perfect righteousness, no sin being among them. Finally apostasy crept in, which resulted in a terrible war between the Nephites and the Lamanites. Eventually the Nephite nation was exterminated. Yet this did not exterminate the knowledge that Christ had visited ancient America and that he had given the ancestors of the American Indians the gospel. For fifteen hundred years, down to the time of the Spanish conquest, the Lamanites, or the American Indians, retained that knowledge. When the Catholic Fathers first came to the New World, they found among the various Indian tribes the tradition and practices of many of the gospel teachings. The religious beliefs and practices, as well as their traditions, were so near like Christianity that many of the Catholic Fathers claimed that the Indians had Christianity before the coming of the Europeans.

From Alaska in the north to the south end of South America, paramount among all the traditions held by the Indians

was that of a "Fair God." In the distant past that God helped create the world and had played a prominent part in organizing man. He had loved the people so much that he had come down to earth and dwelt among the ancestors of the American Indians. He had given them their government, their writing, and their culture. Above all he had given them their religious beliefs and practices, being their great high priest.

In these Indian traditions the various aboriginal tribes gave different names to this white and bearded God; for example, in Mexico Valley he was called "Quetzalcoatl." In Yucatan he was known as "Itzamna" and later he was called "Kukulcan." The most prominent name by which he was known in Peru was "Viracocha." Also, he was called "Tonapa."

Regardless of the name by which the white and bearded God was known, all of the Indian traditions were similar. This fact indicates that they came from a common source. All of the principal events of Christ's life—namely, his virgin birth, the marvelous missionary work that he did, the numerous miracles that he performed, his death, his internment for three days, his resurrection, his ascension into heaven, his final promise that he would come again—were found among the American Indians by the Catholic Fathers when they first visited various parts of the New World.

Father Bernardo de Lizana, "one of the most devout Catholic priests of his time," did missionary work among the Itza-Maya Indians of Yucatan during the first century of the Spanish Conquest. In his *History of Yucatan and Spiritual Conquest*, written in 1633, Lizana maintained that "Chief of the beneficent gods [of the Itza-Mayas] was Itzamna." (Bernardo de Lizana, cited in T. A. Willard, *Kukulcan the Bearded Conqueror* p. 127.)

Itzamna was a God, according to the Maya sacred books, who was held in the highest veneration, being regarded as a universal deity. Father Lizana informs us that the Indians claimed that this person was the Son of the Most High God. Itzamna had come to earth and had lived among the ancestors of the Itza-Mayas. He, according to Lizana, had taught the ancient inhabitants of Yucatan to read and write. He had given them their government and was the founder of their religion. To quote the words of the Catholic Padre Lizana: "Itzamna was called Kabul, the Skillful Hand, with which he performed miracles, curing the sick by placing his hands on them. He was a king, a priest, a legislator, a ruler of benevolent character, like Christ. . . ."

"The people consulted him [Itzamna] about things that happened in some remote parts and he told them of present and future things.

"At the same time they carried their dead to him and he brought them back to life, and the sick got well, and for this he was greatly venerated and with reason, for if it were true that he was a Son of God, who only can give life to the dead, and health to the sick, since it is impossible for an ordinary man, nor the demons, but only the same God [whom the Christians worship], who is the Lord of life and death.

"The people . . . said he resurrected and cured them." (*Ibid.*, pp. 151-152.)

In speaking of the death of Itzamna, Father Lizana wrote:

"Thus passed Itzamna, this reputed Son of God—perhaps our Christian God under another name, and the Itzas believed that his soul went to dwell with his Heavenly Father." (*Ibid.*, pp. 148-149.)

Ixtlilxochitl, the Lamanite Mexican prince, wrote about the coming of Quetzalcoatl or Jesus Christ to the valley of Mexico. He put the date, interestingly enough, at about the time the Savior lived in Palestine. Ixtlilxochitl wrote:

"And when they" [the Toltecs, we would call them the Nephites], "were in the height of their power, there arrived in this land a man whom they called Quetzalcoatl . . . on account of his great virtues, considering him as just, saintly [holy], and good; teaching them by deeds and words the path of virtue, and forbidding them their vices and sins, giving laws and good doctrine. And in order to refrain them from their pleasures and dishonesties, he instituted (established) fasting for them, and [he was] the first who worshipped and placed the cross. . . ." (Ixtlilxochitl, *op. cit.*, p. 203.)

Dr. Herbert Joseph Spinden, one of the world's greatest scholars on the American Indians, stated that Quetzalcoatl is,

" . . . the greatest figure in the ancient history of the New World, with a code of ethics and love for the sciences and the arts." (H. J. Spinden, *New Light on Quetzalcoatl*, *Congreso Internacional de Americanistas*, Paris, 1947.)

Hubert Howe Bancroft wrote:

" . . . Quetzalcoatl was a white, bearded man, venerable, just and holy, who taught by precept and example the paths of virtue. . . . His teachings, according to traditions, had much in common with those of Christ in the Old World." (Hubert Howe Bancroft, *The Native Races*, vol. 5, p. 201.)

Recently Laurette Sejourne, a famous Mexican archaeologist, wrote an excellent book on the religious beliefs of ancient Mexico. Quetzalcoatl plays the leading role in that book. The writer states that at approximately the time that Jesus Christ founded the Christian religion and culture in Palestine, which has continued to the present time, a man-God—a super-religious genius named Quetzalcoatl—lived in ancient America and established the culture of the

Indians. He gave them their religion, portions of which lasted for 1,500 years, down to the time of the Spanish conquest. I shall quote from Laurette Sejourne.

"His [Quetzalcoatl's] essential role as founder of ancient American culture was never questioned by any of the historians of the sixteenth and seventeenth centuries, who always state that, just as our era began with Christ, so that of the Aztecs and their predecessors began—approximately at the same time—with Quetzalcoatl.

"Who, then was this primordial figure, and why was his memory so ardently worshipped? As we know, that during his reign . . . the social and religious views that dominated Meso-America for over 1,500 years were crystallized. We must think of him first as an organizer without equal.

"But whence did this statesman derive the power which enabled him to amalgamate and transfigure the cultural elements he had inherited . . . into so dynamically homogeneous a system? He must evidently have been possessed of some quite exceptional interior strength, and all that is known about him corroborates this view." (Laurette Sejourne, *Burning Water—Thought and Religion in Ancient Mexico*, pp. 25-26.)

Certainly the only person who has ever lived in this world who could have crystallized the social and religious views which dominated ancient America for over fifteen hundred years prior to the Spanish conquest, that primordial figure who lived and did his unique work in the New World about the time that Christ established the Christian era in the Old World, that religious genius who is supreme over all other religious teachers known, could have been none other than Jesus the Christ, the resurrected Savior who did such a phenomenal work among the Nephites. Thus the resurrected Savior and Quetzalcoatl and the other "Fair Gods" of ancient America are identical.

As all Latter-day Saints know, the story of Christ's work in ancient America is beautifully told in the Book of Mormon, and so that record proclaims the greatest event that ever occurred anciently on the Western Hemisphere.

I bear testimony that through the power of the Holy Ghost I know that Jesus is the Christ, the Savior of the world, your Savior, and my Savior, and as he claimed, the God of the entire world. I know that he died for your sins and my sins. I witness that he broke the bands of death and brought about a universal resurrection. I testify that he restored his gospel in this dispensation, and if you and I will keep his commandments, someday we shall return into his presence and receive a blessed exaltation.

May God bless us to this end, I humbly pray, in Jesus' name. Amen.



PORTRAIT OF THE PROPHET JOSEPH SMITH

William J. Critchlow, Jr.
Assistant to the Council of the Twelve

To many of my stake conference assignments I am air-borne. Such transportation I call air flights.

Yesterday, while this conference was in recess, I employed a flight of imagination to take me back through years of time and miles of space to attend, in fancy, a session of a general conference of the Church held in Nauvoo, on April 7, 1844, exactly 117 years ago yesterday. The proceedings of that conference made noteworthy history. This conference is history in the making.

I made this fanciful flight to see the Prophet Joseph Smith whose life and personality excite my deepest veneration. I wanted, too, to see the temple and to locate the store which my great-grandmother helped her first husband establish in that city. My traveling companions were books which revealed the life of the Prophet. They made excellent guides as well as delightful companions.

I knew in 1844 that horses, even oxen and wagons, were de luxe means of transportation, but I chose for my vehicle of transportation on this imaginary flight a large overstuffed armchair. It was comfortable and roomy enough to allow me to curl up in it, so I took a refreshing thirty winks or more en route.

My fanciful flight deposited me, purposefully, in the business district of Nauvoo shortly before 10:00 am. Business places were closed: April 7 was Sunday. My guides could not find the store I sought. I paused to read an editorial in the *Times and Seasons* paper which I found posted in the area. It reported in part: "... commercial business has been somewhat dull; ... preparations are being made by the farmers in the vicinity for the cultivation of land; ...

"And a word we would say to the Saints abroad, which is, that the temple is being built in compliance with a special commandment of God not to a few individuals, but to all. Therefore we sincerely hope you will contribute of your means as liberally as your circumstances will allow ..." etc. (Joseph Smith, *History of the Church*, Vol. 6, pp. 265-266.)

From a distance, I observed the temple. Its walls were up; windows and roof were lacking. I wanted to make a closer inspection, but I was startled suddenly by a burst of sound—voices in song and in such volume as I have never heard coming from any meetinghouse. Surely, I thought, the walls of the building just won't stand the vibration. In my excitement I completely forgot the temple. That meetinghouse I just had to see. It could not be far away, a block or so, I guessed, as I hurried in the direction of the sound. The distance lengthened into two, three, possibly four blocks, and then around a corner I came to a grove of trees, and there in a clearing I beheld a vast multitude of people. I stood amazed and out of breath. Now it was I, not the walls that vibrated. There were no walls. There never were any walls. The great canopy of heaven was the roof; the floor, like the foundation, was the damp terra firma—it had rained the afternoon before. The place had good ventilation—the air was fresh, clean, and warm. The bright sun was an excellent heating unit.

My guide advised me that this was the largest assembly of people in the brief history of Nauvoo. Twenty thousand, sitting and standing, faced an elevated stand upon which the leaders were seated. From my position in the fringes of the crowd, I could neither see nor hear well. Sidney Rigdon was the morning speaker. He reviewed the history of the Church.

At noon the conference recessed until 2 pm. When some of those down front left for lunch, I quickly moved into a place where I could see and hear the afternoon speakers.

My guide identified the first speaker of the afternoon as the Patriarch. "You must be mistaken," I thought. "The patriarch is the Prophet's father and is a much older man." My face must have turned red when I was informed that the Prophet's father was dead and that Hyrum the Prophet's brother was the succeeding Patriarch and the speaker. For nearly an hour he pleaded with the congregation to bring "... provisions, money, boards, planks, and anything that is good; we don't want any more old guns or watches" he said. "I give a privilege to anyone to pay a cent a week ... I want it by next fall to buy nails and glass.

"... I want to get the roof on this season ... the windows in, ... so that we may dedicate the House of the Lord by this time next year, if nothing more than one room." (Joseph Smith, *History of the Church*, Vol. 6, p. 298.)

At about 3 pm the Prophet came upon the stand. I recognized him immediately. A great hush came over the multitude when he arose to speak. He began by saying he would preach a sermon for his friend King Follett whose

funeral, held a few days before, he did not attend because of illness. For a few moments I missed his words, I was too engrossed in the process of appraising and admiring his personality.

He was a commanding figure—tall and well-proportioned.

He looked strong. My guide said he weighed 212 pounds at the time.

His shoulders were broad. His head, one might call, a very oblong oval.

His brow was high, white, and smooth. His cheeks were full, free from hair, a bit pale, I thought, but clear.

His blue eyes were his most remarkable feature, not very large nor very deeply set, but at times almost veiled by the longest, thickest, light lashes you ever saw belonging to a man.

His nose was prominent—straight and thin.

His lips were thin, too.

His wavy, fine, long, light-brown hair was parted faintly on the left and was combed back on top in a high roll which made it full in back, and it protruded in full waves above, behind, and in front of his ears, almost obscuring them.

His hands were small.*

He spoke powerfully. He spoke like a Prophet. He looked like a Prophet. He was a Prophet.

He said—and these are mere excerpts from his sermon:

"God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! ... If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by His power, was to make himself visible,—I say, if you were to see him today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with Him, as one man talks and communes with another. ...

"... it is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another, and that He was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ Himself did. ...

"... Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be gods yourselves, and to be kings and priests to God, the same as all gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead. ...

"... What did Jesus do? Why, I do the things I saw my Father do when worlds came rolling into existence. My Father worked out His kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to my Father, so that He may obtain kingdom upon kingdom, and it will exalt Him in glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself, . . .

"When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the gospel—you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world. . . .

"... learned men . . . say that God created the heavens and the earth out of nothing. . . .

"And they infer, from the word create, that it must have been made out of nothing. Now, the word create . . . does not mean to create out of nothing; it means to organize; the same as a man would organize materials and build a ship. Hence we infer that God had materials to organize the world out of chaos—chaotic matter, which is element. . . . Element had an existence from the time He had . . . they may be organized and re-organized, but not destroyed. They had no beginning, and can have no end. . . .

"... The intelligence of spirits had no beginning, neither will it have an end. . . . There never was a time when there were not spirits; for they are co-equal [co-eternal] with our Father in heaven. . . .

"The greatest responsibility in this world that God has laid upon us is to seek after our dead. . . .

"The contention in heaven was—Jesus said there would be certain souls that would not be saved; and the devil said he would save them all, and laid his plans before the grand council, who gave their vote in favor of Jesus Christ. So the devil rose up in rebellion against God, and was cast down, with all who put up their heads for him. . . .

"I have a father, brothers, children, and friends who have gone to a world of spirits. They are only absent for a moment. They are in the spirit, and we shall soon meet again. The time will soon arrive when the trumpet shall sound. When we depart, we shall hail our mothers, fathers, friends, and all whom we love, who have fallen asleep in Jesus. . . .

"... The baptism of water, without the baptism of fire and the Holy Ghost attending it, is of no use; they are necessarily and inseparably connected.

An individual must be born of water and the Spirit in order to get into the kingdom of God. . . .

"Hear it, all ye ends of the earth—all ye priests, all ye sinners, and all men. Repent! repent! Obey the gospel. Turn to God. . . .

"I have intended my remarks for all, both rich and poor, bond and free, great and small. I have no enmity against any man. I love you all; but I hate some of your deeds. . . .

"... You don't know me; you never knew my heart. No man knows my history. I cannot tell it: I shall never undertake it. . . .

"... When I am called by the trump of the archangel and weighed in the balance, you will all know me then. . . . God bless you all. Amen." (*History of the Church* 6:302-317; also *Teachings of the Prophet Joseph Smith*, compiled by Joseph Fielding Smith, pp. 342-362.)

The Prophet spoke for 3½ hours. My guides said it was the longest, the most powerful, and the most eloquent address he ever gave, and he gave it without notes before the largest crowd ever assembled in Nauvoo. They also said that he depended upon the Holy Ghost rather than upon notes to guide him. "I do not have time to prepare my sermons," he said.

My visit to Nauvoo, April 7, 1844, was as I said, fanciful. The conference and the Prophet's sermon were factual. Factual too was the visit one month later of one Joseph Quincy son of the president of Harvard and himself later mayor of Boston who in his appraisal of the Prophet wrote:

"It is by no means improbable that

some future text-book, for the use of generations yet unborn, will contain a question something like this: What

historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon Prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. . . . The man who established a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary from the Most High,—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets."

"This Joe Smith," another contemporary writer on the *New York Sun* said, "must be set down as an extraordinary character, a prophet-hero as Carlyle might call him. He is one of the greatest men of the age and in the future will rank with those who in one way or another, have stamped their impression strongly on society." (*Stories about Joseph Smith the Prophet* by Edwin F. Parry, pp. 13-14.)

The poet, John Greenleaf Whittier wrote:

"Once in the world's history we were to have a Yankee prophet, and we have had him in Joe Smith. For good or evil, he has left his track on the great pathway of life; or, to use the words of Horne, 'knocked out for himself a window in the wall of the nineteenth century, whence his rude, bold, good-humored face will peer out upon the



generations to come.” (*Howitts Journal as quoted in Millennial Star*, October 1, 1848, p. 303.)

His associates in the Church said:

“Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. . . . He lived great, and he died great. . . . and . . . has sealed his mission and his works with his own blood; . . .” (D&C 135:3.)

My guide bore this fervent testimony:

“Here is a man who was born in the stark hills of Vermont; who was reared in the backwoods of New York; who never looked inside a college or high school; who lived in six states, no one of which would own him during his lifetime; who spent months in the vile prisons of the period; who, even when he had his freedom, was hounded like a fugitive; who was covered once with a coat of tar and feathers, and left for dead; who, with his following, was driven by irate neighbors from New

York to Ohio, from Ohio to Missouri, and from Missouri to Illinois; and who, at the unripe age of thirty-eight, was shot to death by a mob with painted faces.

“Yet this man became mayor of the biggest town in Illinois and the state’s most prominent citizen, the commander of the largest body of trained soldiers in the nation outside the Federal army, the founder of cities and of a university, and aspired to become President of the United States.



“AND NONE SHALL STAY THEM . . .”

Alma Sonne

Assistant to the Council of the Twelve

My brethren and sisters, there were power and inspiration in the song which we have just sung. I appreciate the good singing by the various choirs who have appeared during this conference. I am especially grateful for the singing of the choir this morning, coming as it did from the Logan Institute and from the Utah State University. I am very happy that the program of this great Church provides for the development of choirs and choral groups.

For a few minutes I would like to say something about our missionary effort in the world. This is a missionary Church, and when one becomes a member of it, he is also a missionary. As an introduction I want to read from the first section of the Doctrine and Covenants, which is also a preface, or an introduction, to the revelations which follow.

Said the Lord: “For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

“And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

“And they shall go forth and none shall stay them, for I the Lord have commanded them.” (D&C 1:2, 4-5.)

The Savior’s great commission to his

chosen apostles prior to his ascension is similar in all respects to what I have read. Said he: “Go ye into all the world, and preach the gospel to every creature.

“He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” (Mark 16:15-16.)

Under those solemn injunctions God’s work has gone forward in the earth. Neither persecution, ridicule, nor bigotry have been able to stop it from progressing.

When I visited the Canadian Mission a few months ago, I was told that Elder Orson Hyde opened the mission in 1833. The Church was then three years old, after having been organized by six humble men. In the same year Joseph Smith the Prophet and Sidney Rigdon strengthened the mission by their personal ministry. Their first meeting was held in a store building in the province of Ontario. The location was pointed out to us as we visited the place. It is a historical landmark.

The result of that effort was fourteen baptisms. Three years later in 1836 Apostle Parley P. Pratt went to Toronto. He had with him a letter of introduction to John Taylor from a man named Moses Nickerson. Taylor was a minister in the Methodist Church. Such letters are now called referrals and are very effective in reaching the people. John Taylor and a group of businessmen were holding weekly meetings to study and search for the truth, using the Bible as a guide.

Parley P. Pratt explained the gospel to those men, and all but one was converted and baptized. In the same year John E. Page and Orson Hyde returned and converted and baptized six hundred. Thus the work was begun in the great country of Canada.

I need not tell you what has happened since those early days. Similar results were obtained in Great Britain, in Scandinavia, in the United States, and elsewhere. In the year 1837, seven years

after the Church was organized, Heber C. Kimball, a member of the Twelve, was set apart by the First Presidency of the Church to preside over a mission to be established in England. Six others, similarly called and set apart, accompanied him.

They were poor, these men, in the things of the world. They had attended no theological seminary in preparation for their ministry, and they were not prominent in the affairs of men. The following words from President Heber C. Kimball illustrate the spirit under which they did their work.

Humbly President Kimball said: “The idea of such a mission was almost more than I could bear up under. I was almost ready to sink under the burden which was placed upon me. However, all these considerations did not deter me from the path of duty. The moment I understood the will of my Heavenly Father I felt a determination to go at all hazards, believing that he would support me by his almighty power, and endow me with every qualification that I needed, and although my family was dear to me, and I should have to leave them almost destitute, I felt that the cause of truth, the gospel of Jesus Christ, outweighed every other consideration.” (See *Heber C. Kimball’s Journal*, Vol. 7, pp. 10-11.)

There, my brethren and sisters, is an example of magnificent faith. President Kimball was a strong man, full of faith and testimony. He was not easily dismayed. Many of you people who are now listening to me have visited the city of Preston in Lancashire, England. Some of you have seen the River Ribble, which flows through the city. It was in that river that nine baptisms were performed, the first in Europe in this dispensation. The baptismal ceremony was witnessed by a crowd of between seven and nine thousand people. Great Britain was being proselyted by great and good men who were humble and God-fearing, but very effective.

"He wrote a book which has baffled the literary critics for a hundred years and which is today more widely read than any other volume save the Bible. On the threshold of an organizing age he established the most nearly perfect social mechanism in the modern world, and developed a religious philosophy that challenges anything of the kind in history, for completeness and cohesion. And he set up the machinery for an economic system that would take the brood of fears out of the heart of man—

the fear of want through sickness, old age unemployment, and poverty.

"In thirty nations are men and women who look upon him as a greater leader than Moses and a greater prophet than Isaiah. . . ." (*Joseph Smith An American Prophet* by John Henry Evans, foreword.)

To these may I add my testimony; I believe—I know Joseph Smith was a Prophet of God; that he was visited by heavenly messengers. Among them were John the Baptist, Peter, James, and

John; Moses, Elias, Elijah; and one Moroni who led him to some hidden golden plates, the characters on which he translated and thus produced the Book of Mormon. I also believe—yes, I know, that he was visited by the Father and by the Son and was instructed by the Son. This testimony I bear humbly in the name of Jesus Christ. Amen.

*For description details see:
Joseph Smith, the Man and the Seer—Hyrum L. Andrus, Chapters 1 & 2.
Life of Joseph Smith—George Q. Cannon, p. 321.

In 1840 eight members of the Quorum of the Twelve were in England laying the foundation of the work to be done in that prolific field. Among them were Brigham Young, Heber C. Kimball, Wilford Woodruff, and others. Their success was phenomenal. Nothing like it had occurred since Peter, the apostle of the Lord Jesus Christ, delivered his marvelous sermon on the day of Pentecost. Congregations of religious worshippers joined the Church and accepted the restored gospel. Many of them immigrated to America, to return as missionaries to their native lands and to make contact with their former neighbors and friends.

Out of their numbers came great leaders like John Taylor, George Q. Cannon, Charles W. Penrose, Charles

W. Nibley, and many others. From Scotland came the McKay family, whose faith and devotion have touched the hearts of thousands in Zion and on foreign shores. The missionary system of the Church has not failed, nor will it fail. There is no commercial or professional aspect connected with it. It is a plan of proselyting adopted by the Savior when he sent his disciples out into the world to teach the nations.

Jesus chose humble men to represent him before the world. The same caliber of men has been chosen in this dispensation. Humility is a godly virtue. The missionary realizes that he is engaged in God's work. It is not man's work. His best qualifications are his worthiness and a firm and unshakable testimony.

Someone has said, "A testimony sup-

ported by two or more witnesses is worth a thousand arguments." I know that is true. Converts are a source of strength to the Church. On June 6, 1840 the first company of English converts left their native country for Nauvoo, Illinois. Other companies followed in rapid succession. They arrived in Nauvoo at a crucial moment when the forces of evil were asserting themselves with persistent and relentless fury. God is blessing the missionary endeavors of 15,000 missionaries laboring at home and abroad. He will continue to do so.

God's work will triumph in the earth, and the warning is going forth to the nations. May the Lord inspire us to support the missionary program of this great Church. I humbly pray in the name of Jesus Christ. Amen.





TO THE YOUNG MEN OF AMERICA

Thorpe B. Isaacson
of the Presiding Bishopric

President McKay, President Moyle, President Smith, my beloved brethren and sisters: I am very grateful for the prayer offered by Brother Trauffer* at the beginning of this session: He is a great man in his own right, deeply loved by the people in far-off Switzerland and by everyone.

When one faces this responsibility, I assure you that much fasting and prayer precedes this assignment.

I address my remarks today to the young men of America upon whom so much responsibility rests for all that we are to become in this land of freedom.

Not anything of value is without price, neither honor nor freedom, neither life nor living, neither health nor wealth, nor anything which is counted for the blessing of man. The greater the worth, the greater the price.

I cannot talk of all our great blessings within the limitation of my allotted time. Therefore, in considered judgment, I desire to speak of that great blessing of freedom which is so often talked about, so seldom appraised, and less frequently appreciated.

George Washington knew full well the price of freedom and felt it was his duty and a privilege to pay that price.

Abraham Lincoln was well acquainted with the price of freedom. In an editorial in the *Church News*, February 18, 1961, it was said of him, and I quote, "He realized that Washington's success lay largely in the divine help which came to him. Lincoln fully believed that God guided and prospered Washington in winning freedom for the United States." With this feeling, he spoke to his friends in Springfield before leaving for the nation's capitol, and said:

"I now leave, not knowing when or whether I may ever return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him [Washington] I cannot succeed. But with that assistance, I cannot fail." (John Wesley Hill, *Abraham Lincoln Man of God*, p. 206.)

Lincoln was convinced that "independence came to America as a gift of God, and that George Washington was

but an instrument in the Divine Hand to bring it about."

Yes, Washington and Lincoln were both believers in God, humble servants who prayed constantly and received answers to their prayers.

I quote again from the editorial in the *Church News*:

"No man who has been an instrument in the hands of God, has any doubt about it. He knows it and feels it unerringly. He recognizes the divine Spirit upon him, he is conscious of its strength and of its direction.

"Lincoln wrote about this power and said: 'I have had so many evidences of God's direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above.'"

"Washington experienced this same power and controlling force. He admitted it. He prayed about it. He gave thanks for it. . . .

"But Washington having had the experience of being an instrument of heaven, also gave us warning: 'We ought to be persuaded that the propitious smiles of heaven can never be expected on a nation that disregards the eternal rules of order and right which heaven itself has ordained.'"

"That is for now and for the future. Will God's hand continue to be over America?"

During the Civil War, it is reported that President Abraham Lincoln, when anxious over the battle of Gettysburg, stated:

"I went to my room one day and locked the door and got down on my knees before Almighty God and prayed to Him mightily for victory at Gettysburg. I told Him that this war was His and our cause His cause, but we could not stand another Fredericksburg or Chancellorsville. Then and there I made a solemn vow to Almighty God that if He would stand by our boys at Gettysburg, I would stand by Him, and He did stand by our boys and I will stand by Him. And after that, I don't know how it was and I cannot explain it but soon a sweet comfort crept into my soul." (*Ibid.*, pp. 339-340.)

What would our lives be without the freedoms we enjoy in America and elsewhere? But who can make reply except he who has been denied his freedom! How can free men who have always been free, know anything about the hopelessness of life unacquainted with freedom? Someone has said:

"Will a free man sell his liberty? Will he trifle with the freedom of his loved ones, his friends, his neighbors?—Will he barter the privileges and opportunities of free men for that which enslaves, downgrades initiative, destroys incentive? No! A thousand times, No! Yet

it is feared that apathy toward our blessings is creeping into our society as a malignant monster."

Let all who enjoy freedom in America, and everywhere else on earth, remember that the price of freedom comes high. Freedom has never been free to anyone. If there are those who believe and live as though freedom were free, we pray they may wake up, or be awakened, before it is too late.

To be specific: in America we have been warned that there is a movement attempting to set up new national organizations, master-minded by those who are the enemies of our form of government.

Conferences are being held, meetings are scheduled in an attempt to plan for youth organizations in America; youth organizations which will be secretly directed by men trained to deceive. Young men of America, youth of America—the future of our freedom, the future of democracy will soon be in your hands. With these responsibilities coming to you, we pray that you may never be victimized by the propaganda being master-minded by men who would destroy you, your country, and all freedom-loving nations everywhere.

There will be great emphasis upon American youth and an endeavor made to indoctrinate you with those ideologies that would enslave and destroy you. Publications will be printed, aimed directly at America's young people. Young men of America, we pray for your strength to shun these secret organizations. Have nothing to do with them. They are designed and organized for the purpose of weakening America from within. Leaders in these plans spearhead mob demonstrations by college students and others against honest investigations designed to expose their treachery.

Whenever there is frustration or turmoil within any segment of our government or within any freedom-loving nation, that is the time these secret organizations come forward in full force, inject their propaganda most successfully into the hearts and minds of youth in particular. J. Edgar Hoover, Director of the Federal Bureau of Investigation, has warned us, saying,—"During a period of international tension, America cannot afford to relax her internal defense even momentarily."

Information has already been published to the effect that an alarming number of scheming diplomatic personnel have received intelligence assignments in the United States. Young men of America, stand up strongly against anything and everything that would tend to destroy your faith in, and your love for, God and America. Do not be deceived. Your first impression of these unsuspected enemies may be favorable. That is their hope and their ambition.

*Walter E. Trauffer, president of the Swiss Temple, offered the invocation at this session.

Refuse to listen to them; refuse to attend their meetings which are not open to the public. Secret meetings under the direction of these trained experts in propaganda may well be the beginning of trouble for you and for America unless you refuse to take part in such carefully veiled subversive activities.

During recent years, we have learned that some few young men have left our country and deflected to the enemies of our way of life. Some have taken valuable and confidential information to the enemy. Others, victimized by the cunning of these propaganda experts, have awakened too late. The future is dark for those who have failed their country, regardless of their motives or reasons for deflection or of giving aid to the enemy. Remember that deflection first takes place in the mind before it is expressed in actions. This is the real danger.

We have been told that the greatest effort will be concentrated among some of our institutions of learning. Therefore, young men of America, teachers, leaders, be on the alert for these new national youth organizations. Some of them will, according to the plan, be established under a deceitful guise only to entice your membership and attendance. Friendliness will be extended to you, favors, amusement, all with the hope, the desire to deceive, until you may become slightly indoctrinated, and then their cunning ways will become more and more severe until you have become their puppet.

College students and other young people should be strongly advised against joining any of these un-American organizations. In American history, we have known of leaders who gave their lives for their country, patriots who would die rather than betray their great land of liberty and freedom. But those great blessings for which our leaders and patriots have died shall not long continue with us unless we recognize our responsibility to preserve our heritage and pay whatever price such preservation entails.

Every institution of higher learning, including our high schools, should make sure there are no youth organizations or activities within their schools not approved by those in authority, regardless of the attractive name, regardless of their surroundings, regardless of their first approach. Each new national youth organization should be thoroughly investigated and fearlessly exposed when any subversiveness is in evidence.

Colleges should be encouraged to turn out vigorous men. We cannot afford to turn out college men who shrink from physical effort or from a little physical pain. In any republic, courage is a prime necessity, and moral courage is needed.—The courage that dares, as well as the courage which endures, the courage that will fight valiantly alike, against the foes of the soul and the foes of the spirit.

It was never intended that our life on earth would be one of ease, since this life is but an interlude between two eternities.

Is there a need in American schools to teach our young men what America should really mean to them? And what about the young men of America who are not in our schools? Who will alert them? Because these secret youth organizations will be aimed directly at America's young people, leaders of state and city governments should investigate every new youth organization seeking to become established within their respective jurisdictions. Our danger is greatest from within. If America is to be destroyed, the enemy knows full well it will have to be weakened from within.

Young men of America, stand by the traditions of your founding fathers. Make no compromise with the enemies of your freedom. Stand for your rights. Be true to your government. Be known and remembered for your patriotism, for your contribution to the freedom with which you would bless your posterity as you have been blessed by those who have paid the price and gone before.

Young men of America! Do you labor under the illusion that you can fight

only behind a gun to defend your priceless heritage? Be not deceived! We are at war right now—not a shooting war, but a contention as real and deadly as any shooting war ever fought in the history of man. Think of the uncounted millions already enslaved by the enemy without the horrors of a shooting war.

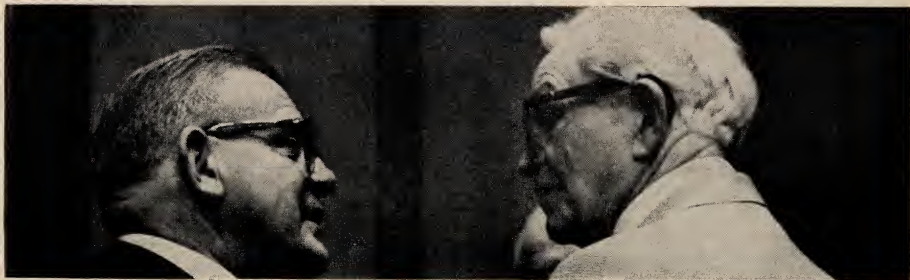
Each one of us should resolve to do everything he can for his country, which has done so much for him; assist in helping the rest of the world realize what freedom is and to keep aglow the fire which can truly light the world. You share in the noblest privilege of man, which is to make God's work your own. "Men must choose to be governed by God or they condemn themselves to be ruled by tyrants," was the way William Penn pronounced our death sentence as a nation or expressed our hope for survival.

Someone has said there is enough wrong now among our citizens to indicate the need of a real moral and spiritual reawakening if America's greatness is to do the efficient job which it is capable of doing and which must be done!

Indeed, the ultimate failure or glory, happiness or misery, of the people of America is dependent upon their active support of its freedoms and the homage they pay to the God of this land.

Young men of America, God is your Father. Jesus Christ is your beloved Savior, the Son of God. God lives. Jesus Christ is your elder Brother. The Church of Jesus Christ is on the earth. You need not look very far to find it. The gospel is here. The truth is here. Today there is a living prophet, a prophet who lives so close to God our Father that he constantly receives inspiration and revelation. Inspiration and revelation has never ceased and will never cease in this Church.

Young men of America, I bear testimony to you that President David O. McKay is the Prophet of God, representing Jesus Christ here in the earth. I bear you this testimony in the name of Jesus Christ. Amen.





Delbert L. Stapley
of the Council of the Twelve

JOINT HEIRSHIP WITH CHRIST

My brothers and sisters, as I contemplate the gospel plan of our Heavenly Father for his children as given in the revelations, I am convinced that no sacrifice here in mortality is too great for us to make to attain the riches and glories of eternal life. I am also convinced that by righteous living and devoted service a good measure of this happiness and joy can be experienced here and now in this mortal life.

God our Father, through his Beloved Son, Jesus Christ, has admonished:

"For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world." (D&C 132:5.)

This important admonition is reaffirmed in another revelation which is clear to the understanding of all mankind. Said the Lord:

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (*Ibid.*, 130:20-21.)

These pronouncements of principle and admonition of the Lord are fundamental requirements for each individual seeking eternal life and are as firm and sure as the pillars of heaven. Every law and ordinance of the gospel is to be complied with to attain a fulness of God's glory. The key to guide us safely to the celestial kingdom is found in this instruction:

"And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

"For you shall live by every word that proceedeth forth from the mouth of God." (*Ibid.*, 84:43-44.)

Three important points are here enumerated: 1. to beware concerning ourselves; 2. to give diligent heed to the words of eternal life; and 3. to live by every word that proceeds forth from the mouth of God.

The Apostle James warned, "For whoso-

soever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10.) This statement appears harsh and uncompromising, but it takes full obedience to the whole gospel plan to obtain a fulness of eternal lives and glory; therefore, to break one law is to violate the whole law and makes the violator guilty of all. So often we are deceived by thinking that some divine laws are not too significant and to break them is no deterrent to a fulness of eternal joy. However, the Lord himself has declared:

"But no man is possessor of all things except he be purified and cleansed from all sin.

"And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done." (*Ibid.*, 50:28-29.)

Our Omnipotent God is possessor of all things: the universe with its heights and depths and all his works of creation; all truth, knowledge, power, wisdom, and every quality of goodness, love, and charity. Christ inherited these gifts and attributes from his Father and if, as the scriptures teach, we are joint-heirs with Christ, we are then potentially eligible to share with him the full joy and glory of these creations, powers, gifts, and blessings.

Complete obedience and faithfulness obtain full fellowship in the household of faith and, more importantly, merit joint-heirship with Christ our Lord in all that the Father has committed unto him. The Apostle Paul stated that God appointed his Only Begotten Son heir of all things and it pleased the Father that in his Son should a fulness dwell. John the Beloved taught,

"The Father loveth the Son, and hath given all things into his hand." (John 3:35.)

—which makes Christ the heir and joint-possessor of the fulness of God's kingdoms, works, and glory.

Christ prayed to the Father for his disciples to be one even as he and the Father are one. This quality of sharing, so characteristic of the Savior's life, offers to us, if faithful and worthy, every blessing which he has received from his Father.

In the important doctrinal discourse known as the "King Follett Sermon" the Prophet Joseph Smith, referring to those who "shall be heirs of God and joint-heirs with Jesus Christ," described joint-heirship as inheriting the same power, the same glory, and the same exaltation, until an individual ascends to the station of Godhood and rises to the throne of eternal power, sharing the rewards with all the faithful who have preceded him. A joint-heir legally inherits and shares all equities and gifts in equal interest with all other heirs. Nothing is excluded nor adjusted in value between the participating joint-heirs.

The Apostle Paul expressed to the Roman saints this knowledge and hope: "For as many as are led by the Spirit of God, they are the sons of God. . . .

"The Spirit itself beareth witness with our spirit, that we are the children of God;

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Romans 8:14, 16-18.)

If we are led by the Spirit of God in our lives, we are promised heirship with him and joint-heirship with Christ our Lord in the great estate of God's kingdom and glory. We "suffer with Christ" as we sacrifice the things of the world and yield complete obedience to every truth, principle, and ordinance of the gospel plan. Whatever we contribute in honest tithes and other contributions along with unselfish participation and service to our fellow men to build the kingdom of God on the earth, increases our personal joy and happiness in heirship with Christ the Lord.

We learn in modern scripture that Abraham, Isaac, and Jacob abided by the law of God completely and did "... none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are Gods." (D&C 132:37.) They have inherited, as joint-heirs with Christ, a fulness of God's kingdom, power, and glory.

John the beloved apostle expressed this meaningful teaching and instruction:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is.

"And every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3:1-3.)

As sons and daughters of God, we are required to purify and perfect ourselves in righteousness; otherwise, we cannot be with him nor enjoy eternal lives and glory in his kingdom. To become like God we must possess the powers of Godhood. For such preparation there are important covenants, obligations, and ordinances for mankind to receive beyond the requirement of baptism and the laying on of hands for the reception of the Holy Ghost. Every person is to receive his or her endowments in the house of the Lord which permit them, if faithful

(Continued on page 417)



"RUSTY" ANDERSON, 13
PLEASANT VIEW 2ND WARD
E. SHARON STAKE

A MISSION IS IN MY FUTURE

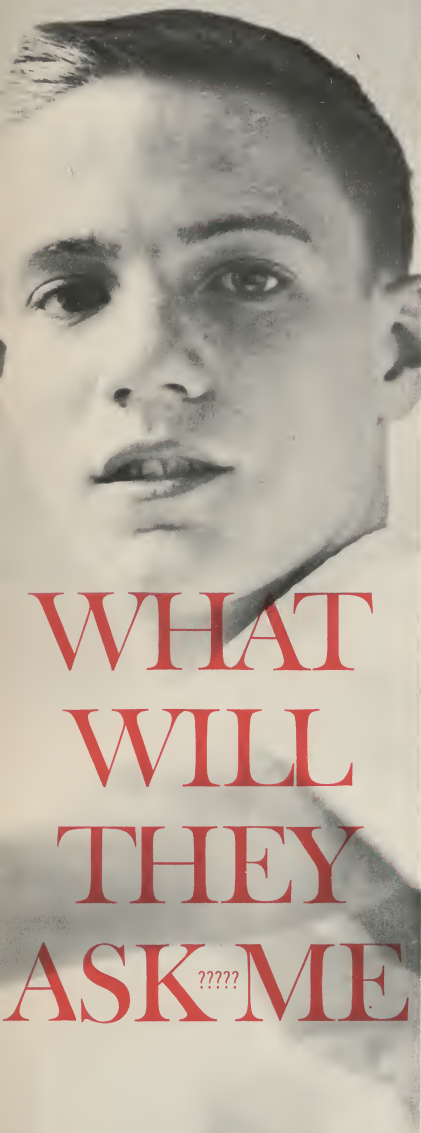
JUNE 1961

The Era of Youth

Marion D. Hanks, Editor;

Elaine Cannon, Associate Editor

PHOTOS: LORIN WIGGINS



WHAT WILL THEY ASK ME

Many young members of the Church who are looking forward to missionary service have heard that they will be asked certain questions when they are interviewed as prospective missionaries by their bishop, stake president, and one of the General Authorities. Some have wondered and asked what these questions are that the candidate must satisfactorily answer if he is to be recommended to the President of the Church by interviewers as worthy and ready to receive a missionary call.

While the form of the inquiries will vary with the interviewer, here is the substance of at least some of the questions that will be asked. Any young Latter-day Saint could well use them as a check-list of present preparations for a mission.

**I. DO YOU REALLY
WANT TO GO
ON A MISSION?**

**II. ARE YOU
PREPARED TO
SERVE AS A
MISSIONARY?**

**III. ARE YOU
WORTHY TO
REPRESENT THE
LORD AS HIS
MINISTER?**

**IV. ARE YOU WELL
PHYSICALLY AND
EMOTIONALLY?**

**V. WHAT IS YOUR
EDUCATIONAL
BACKGROUND?**

**VI. HOW WILL YOU
BE SUSTAINED
FINANCIALLY?**

**VII. ARE YOU IN FULL
HARMONY WITH
THE DOCTRINES
AND LEADERS OF
THE CHURCH?**

Do you have a testimony that this is the Lord's work, that it is vital for all men, and that it is your personal responsibility to see that others have a chance to hear the message?

• Are you ready and willing to "seek first the kingdom of God?" . . . to be set apart for a time from the normal pursuits and ambitions and associations of your life? . . . to give your whole heart, mind, strength, and loyalty to this sacred cause? . . . to commit yourself all your life to the high standards of responsibility and devotion expected of one who has been a missionary? • Do you have the deep desire to serve that will motivate you to do the demanding work required of a missionary, to meet discouragements and disappointments courageously and maturely?

Have you earnestly studied the gospel and prayed for a personal witness? Have you read the standard works? Which books have you read that explain the basic principles of the gospel? • How much have you read about the history of the Church? • Did you attend seminary? Institute? • Have you been active in your quorums and the auxiliary organizations?

Do you understand what it means to be morally clean? • Are you morally clean? • Have you ever been guilty of conduct which you understand to be immoral or improper or questionable? • Are you thoroughly converted to the Word of Wisdom? Do you live it? • Have you been honest and honorable in your relationships with others? • Have you been in serious difficulty with the law? • Do you understand the principle of repentance? • Are you dependable? Do you know how to work? • Will you follow counsel, accept instruction, obey established rules?

Do you have any serious problems with your health? • Do you understand and follow sound basic principles of nutrition, hygiene, sleep, and exercise? • Is your weight about what it should be? • Have you ever had a severe nervous or emotional disturbance or disorder? • Do you like people and enjoy being with them?

How much formal schooling have you had? • Did you do well in your studies? • Can you read well? Memorize? Do you read much? • Have you had any training or experience in a foreign language?

Do you and your parents know how much a mission will cost? • Have you earned and saved all or part of the money needed to sustain you? • Are your parents able to supply all or part of your needs? • Will you have other sources of income?

Have you ever had any association with groups or individuals who are apostate or who run counter to the established order of the Church? • Do you have any reservations about the doctrines of the gospel? • Are you in harmony with and do you sustain fully the leaders of the Church?

BY MARION D. HANKS



WHAT about MON- EY

?????

Our dear son Stephen,

Today—on your eighth birthday—you were baptized. Soon you will receive the priesthood, and in only a few years you will be ready to go on a mission.

As part of your baptismal covenant you agreed to be a missionary, to preach the gospel, to be devoted and true all your life in telling others about the marvelous truths we have.

In our family we talk a good deal about missions. We read Joseph's missionary letters at the dinner table and talk about his experiences and those of others who are in the mission field.

In our family prayers we always pray for the missionaries and often ask our Father in heaven to guide and help us so that all our sons may go on missions. We know you pray in your secret prayers for these things too.

When you were born, we started a Mission Savings Account for you so the money would be available to support you in the mission field. We have been depositing \$4.40 a month to this account ever since. By the time you are nineteen years of age we will have put in over \$1,000 and then, too, this money will have earned considerable interest.

Now, Stephen, we would like you to contribute to this fund. We would like you to put half of your allowance each week in your savings bank. When you get a few years older and begin to earn money during the summers and at other times, we would like you to continue this practice and save half of all you earn for your mission. In this way we are sure there will be well over \$2,000 saved to send you on a mission.

Every time you put a dime in your bank or make a deposit to your account, we would like you to say, or at least to think:

"I will prepare myself for a mission and will be ready when the call comes."

We want you to have a happy, joyous childhood and youth, to be strong spiritually and physically, to go to college, to marry in the temple, and always to keep all the commandments. There is nothing that will do more to help you gain all these choice blessings than to prepare for and then to serve on a mission. We are sure you will join with us in our family program of missionary preparation, and know you will be as clean and pure when the call comes as you are today.

With love as always,

Mom and Dad

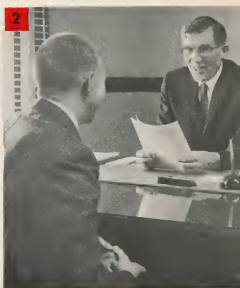
The above letter was written by Elder and Mrs. Bruce R. McConkie. Elder McConkie, a member of the First Council of the Seventy since October 1946, is the LDS Servicemen's Co-ordinator for the Church and the newly appointed President of the So. Australian Mission.



Dear Mom and Dad:

When Bishop Gregson called me into his office (1) and spoke to me about going on a mission . . . little did I realize that it would lead to an interview with our stake president, and later with President S. Dilworth Young (2)

of the First Council of the Seventy. Remember how thrilled I was when my mission call came? (3) The letter, signed by President David O. McKay himself, said, "You are hereby called to be a missionary of the Church of Jesus Christ of Latter-day Saints to labor in the Norwegian Mission. . . ." I thrilled at



the thought of serving in the land from which I had come with my parents thirteen years ago. I'll never forget, Mom, how you fussed to get my clothes, luggage, and passport ready. And how excited Dad was as he got out the atlas (4) and pointed out all the places he could remember in the "old country." My farewell testimonial meeting was perfect. (5) I felt humble as I thanked all those kind friends, ward



My big
brother,
Norman
wrote this to
MOM
and
DAD



5



6

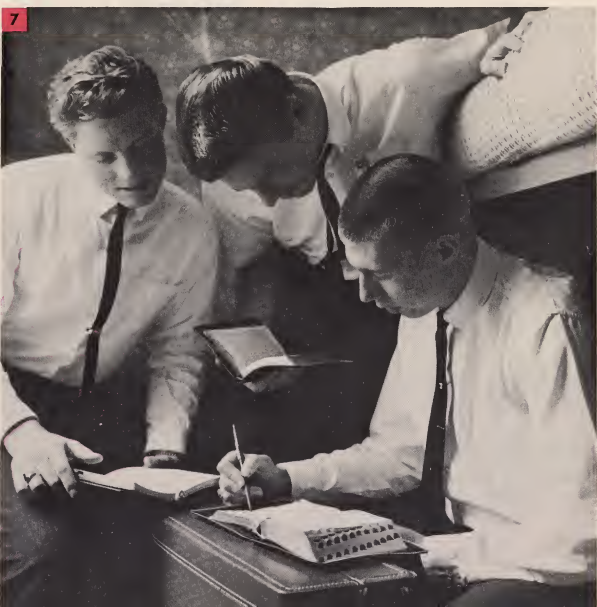


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members, and leaders for their influence in my life. . . . The welcome I received from President and Sister Lorin L. Richards at the Mission Home was such a warm and memorable one. (6) They made us missionaries feel at home the moment we stepped in the front door. . . . Going through the Mission Home was a marvelous experience. Much of our spare time was spent in studying the scriptures (7) as we prepared to go on missions throughout the United States and to the four corners of the earth. . . . They certainly prepared us in the home for the Lord's work, and I am grateful for all the things I learned there. The classes (8) on teaching, speech, doctrine, and missionary conduct were invaluable. Even the talks we received on nutrition, laundering, (9) and personal health come in useful for missionaries who have to do most of their own house-keeping. . . . I remember the thrill of going to the temple for the first time. (10) It was one of the most beautiful experiences of my life to be able to enter that sacred edifice to receive my endowments. Another



9



7



high light of my Mission Home stay was the testimony meeting for all the missionaries held in the Assembly Hall on Temple Square. Those missionaries who wanted to bear their testimonies had to be there early, and we took turns (11) in order to provide as many as possible with the opportunity. . . . Being set apart as a missionary by a General Authority is a thrill for any elder embarking on a mission. (12) Elder Mark E. Petersen, of the Council of the Twelve Apostles, gave me a wonderful blessing. . . . Not all the happenings in the home involved work and study. As comic relief, President and Sister Richards planned a party (13) at which the elders performed while we munched on pop-sicles. . . . Hardest of all were the "good-byes" at the airport. (14) I was glad that Connie could come. Seeing her and my family all standing there in a little group brought quite a lump to my throat. As the plane soared over Salt Lake City, I caught a glimpse of the flood-lighted spires of the temple. (15) As the plane left the glittering lights of the city behind, I settled down to contemplate the future. I knew then that I had already begun to be "about my Father's business." Gud velsigne dig. Til vi møtes igjen (God bless you, till we meet again.)

Love,

Norman



NORMAN STEEN
31ST WARD, PARK STAKE,
SALT LAKE CITY





HOW CAN I HELP

SHAUNA BATEMAN, 12
OAKHILLS 1ST WARD
E. SHARON STAKE

Attention, little sisters and brothers!
Here's something you can do for the love of it.
Here's something you can do for the fun of it.
Here's something you can do for somebody else,
expecting exactly nothing in return.

MISSILES FOR



A LONG LETTER . . .

Tape a roll of cash register tape with you to various gatherings until it is filled with messages written by friends of the missionary.



THOUGHTS FOR EACH DAY . . .

Do some thumbing through publications for happy, inspiring thoughts and poetry. Perhaps include clever cartoons. Record these in a day-by-day type notebook.



GOOD GOODIES . . .

Stir up some cookies that won't crumble and candy that will keep (till he gets it!) and package in gaily decorated gift boxes.



Launch missiles to the missionaries in your life, in your family, in your ward. Appropriate reminders of home let him know that though he's gone, he's not, by any means, forgotten.

MISSIONARIES

BY ELAINE CANNON



POCKET BOOK EDITIONS . . .

Let imagination take over while you create a digest of local happenings mounted on colored paper squares and bound together with yarn or ribbon. Scribble descriptive notes along side programs, bits of decor, meeting details.



PHOTO ALBUM . . .

You and your Christmas camera might not come forth with award-winning photos each time, but when the models are the missionary's favorite people at home, he'll think they're the greatest.



CLIPPING SERVICE . . .

Train your eye (and your heart) to follow the news with a twofold purpose—once for you and once for clippings the missionary will enjoy.



PROXY PARTY . . .

When it's birthday time or congratulations are in order for something else, round up his friends or MIA class and stage a party in his honor. Could be a sock or hankie shower. Have everyone make a card, help decorate, and fill the box.



HOW DO I PRE- PARE

BY FLORENCE S. JACOBSEN

YWMIA GEN. BOARD, MISSION COMMITTEE

WIFE OF THEODORE JACOBSEN, FORMER
PRESIDENT OF EASTERN STATES MISSION

Just before
bedtime prayers,
evaluate each day. Make
plans for tomorrow that
will move you toward your
long range goal. Strive
for a close partnership
with God in making
your dreams come
true.

You are
what you eat
—balanced meals
develop a balanced
body and mind. Know
what a balanced meal
is and how to
prepare
one.

Gear your life now to a missionary future

Be
appreciative—to
God, your parents, your
friends. Be helpful to them.
Learn now to accept directions
graciously from those in authority
over you. Begin being a
kindly leader now, even
among the young ones
around your
home.

Develop
the kind of per-
sonality you like to
be around. A friendly
smile, a firm handshake,
and a happy man-
ner are always
appealing.

Cleanliness
is next to Godliness.
The Spirit of God will
not dwell in an unclean
place—and that goes
for your room as
well as your
body!

Politeness
in all things is the
mark of a gentleman
(or a lady) and a mis-
sionary. It has nothing
to do with one's age
—everything to do
with one's suc-
cess.

The race is
to the one who is
poised to take off.
Stand erect; look alert;
be direct; be well-
groomed. Practise
positive attitudes;
eliminate the
negative.

Here are four who participate and grow

To some teens "missionary work" is a way of living all the time, not just if and when a formal "call" comes. It's being an example; it's taking a friend to Church; it's serving and perfecting a talent; it's being orderly about self, studies, finances; it's gaining a testimony and sharing it; it's participating and planning for the future; it's growing through preparation. Just such teens are these:

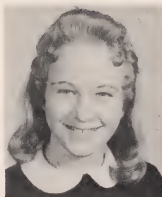
SUSANNE MARGARET ROYLANCE: holds four positions in her Anchorage, Alaska, branch . . . organist and teacher in Primary, attendance secretary of YWMA, Sunday School librarian . . . class officer, pep club member, officer of Western Alaska Association of Student Councils, Senior Ball and Girls' League Ball Princess and top scholar at school . . . holds her Life Guard certificate and works part time at a local swimming pool.



CHARLES TAYLOR WHITTAKER . . . of Circleville, Utah, works at perfecting his talent for public speaking . . . is student body officer at high school and president of Future Farmers of America chapter . . . president of his teachers' quorum and assistant superintendent in YWMA . . . plays on ward and school teams . . . manages his time to include studies of the scriptures as well as homework assignments . . . has an "A" average at school.



PAULA JEAN BUTLER: fourteen and friendly . . . holder of a record number of Beehive honor badges . . . ward organist since she was twelve, devoting hours to ward choir practices . . . genealogy fan with an impressive number of group sheets already filled . . . writes for the school paper, heads the science club, and marches with the school pep club . . . lives in Dragerton, Utah.



DE ANN MORRIS . . . wins friends and inspires tourists with her organ recitals during the summer months at the historic Brigham City Tabernacle . . . composes music and plays the piano, guitar, and uke as well as the organ . . . works in her father's grocery store . . . gives music lessons to pay her way . . . school officer, year book editor, honor roll, choir and prom committee . . . organist for a Corinne (Utah) ward.

I'D LIKE TO KNOW

- **Q:** How is a missionary assigned to a specific mission?

A: Through the inspiration of the Lord. After careful and prayerful consideration of the available information about the missionary, and of the circumstances and needs, the First Presidency makes the assignment. Long experience has demonstrated that the Spirit attends this work.

- **Q:** How long does a missionary serve?

A: For elders, two and a half years where the missionary must use a foreign language; two years in all other missions. For a lady missionary, two years in a foreign-language mission; eighteen months in all others.

- **Q:** How many missions are there?

A: Sixty-two full-time missions. Also, each stake has a stake mission.

- **Q:** How old does one have to be to go on a mission?

A: Male missionaries must be at least nineteen years old. Lady missionaries must be twenty-three, except in some cases involving special skills.

- **Q:** How much does it cost a month to keep a missionary?

A: Costs differ in various parts of the world. The average cost through all of the missions is about \$75.00 a month.

- **Q:** Can young married couples go on a mission? Can a newly married young man serve a mission?

A: Present instruction is that young married couples are not to be called to missionary service in a full-time mission. This is true also of newly married young men. They may serve in stake missions.

CONVER- SATION PIECE

DOMESTICATED . . . They're learning to make a bed, cook a meal, fix a faucet. Part of youth's campaign of "readiness for the future."

AND EYE FOR EYELET . . . starched and crisp over parfait cottons and fashioned into tapers and tunics, pouf skirts, over-blouses, underskirts, short-sleeved coats and, of course, party frocks.

THE THING'S THE "THING" . . . among the soda set. It's first cousin to an artist's smock, near relative of the 1920 flapper's chemise. It's blousey and baggy, colorful and crazy. It's worn over swim suits or with tapers or narrow skirts or simply as a dress. You have to see one to believe it—wear one to fully appreciate it.

MALE VERSION . . . of the "THING" is collarless, shorter, straighter, and tailored. But it is no less casual or eye-catching than the girls' version. A fad, to be sure, but one with its own special advantages.

ART COLLECTORS, J. G. . . youth has its own taste in art and is busily expressing it in personal collections of prints. It's this generation's newest hobby.

FOLK-SINGING FUN . . . looking ahead to summer nights around the campfire and back to musical moments beside the hearth, you'll agree that group singing is the greatest. Spark up your sessions with new old songs. Investigate the excellent collections of group music now flooding the market. You'll have fun looking at these books but more fun singing from them. This is a "must do."

(Continued from page 416)

and true, to pass by the angels who stand as sentinels guarding the way to eternal glory in the mansions of God. The everlasting covenant of marriage, ordained of God for man and woman, also is to be entered into and the marriage contract sealed eternally by the authority of the Holy Priesthood of God. Otherwise, the highest degree of the celestial kingdom cannot be attained nor Godhood acquired, which exalted condition assures continuation of the lives forever.

President Joseph Fielding Smith has said,

"He who obtains eternal life will become a son of God, a joint-heir with Jesus Christ, and the Father promises him the fullness of the blessings of his kingdom. Eternal life has a deeper meaning than immortality, and all those who receive it become like God. They will inherit the fullness of the Father's kingdom, all things will be given to them and they become sons and daughters of God." (*Man, His Origin and Destiny*, pp. 530, 540.)

God has said of his sons, "For the power is in them wherein they are agents unto themselves." (D&C 58:28.) Man, as a child of God, partakes of the divine nature of his Father and has within him the power to upgrade himself and by perfecting his own native endowments become like his eternal parent, possessing the same attributes and qualities in their perfection as the Father and the Son.

The Father has promised his sons who receive the Holy Priesthood and faithfully abide by the conditions of its oath and covenant that they are to share in all that which the Father hath. The Father possesses kingdoms, thrones, principalities, powers, dominions, and exaltations. These the faithful will receive of him as heirs of God and

joint-heirs with Jesus Christ. This promise—and the Lord will not fail—is a challenging encouragement for all to do his will. It is natural for a father to share his estate with his children. Our Heavenly Father is no exception. He does so with a binding covenant with his faithful sons. Listen to the words of this promise:

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved." (*Ibid.*, 84:40.)

The number sharing these great and choice blessings will be limited. It is unfortunate that so few will worthily prepare themselves and enter the strait gate and faithfully follow the narrow way to the end to earn the promising reward of eternal life and its joint-heirship with Christ of all that God the Father possesses.

It seems strange, but people generally fail to understand these gospel teachings and, living as they do in this mortal world, are prone to think and act in terms of mortal existence, which they only partially understand. As a result, they fail to project themselves into that eternal state of life after the death of the mortal body and to envision their true place in it according to their present manner of living here in mortality. If somehow we could view with clarity the impressive picture of the life hereafter resulting from obeying every gospel principle and ordinance while here, perhaps we would plan our lives in mortality differently and see to it that all our daily actions are motivated by truth and righteousness and good works. Life then would have sincere purpose and would earn rewarding values for the soul.

President Wilford Woodruff made this significant observation:

"Now I sometimes ask myself the

question, Do we comprehend these things? Do we comprehend that if we abide the laws of the priesthood we shall become heirs of God and joint-heirs with Jesus Christ? I realize that our eyes have not seen, our ears have not heard, neither hath it entered into our hearts to conceive the glory that is in store for the faithful." (*Discourses of Wilford Woodruff*, p. 80.)

In the vision given to Joseph Smith and Sidney Rigdon concerning the degrees of glory, the Lord specified the qualifications of those who belong to the Church of the Firstborn and then said:

"They are they into whose hands the Father has given all things—

"They are they who are priests and kings, who have received of his fullness, and of his glory; . . .

"Wherefore, as it is written, they are gods, even the sons of God—

"Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's." (D&C 76:55-56, 58-59.)

Personally, my brothers and sisters, I am humbly grateful for the privilege and blessing of being a candidate for joint-heirship with Christ, my Lord, in all that the Father has promised. My heart is full of love and gratitude for the Savior and for the sacrifice of his life on the cross to redeem mankind from the fall and the offer he has given all mankind for salvation and exaltation as joint-heirs with him in the kingdom of our God.

I pray that God will bless us all, my brothers and sisters, with the courage and the faith to live every standard and obey every law and every ordinance of the gospel to merit joint-heirship with Christ our Lord in all things. This I humbly pray in the name of Jesus Christ. Amen.





WHAT MAKES A LATTER-DAY SAINT?

Eldred G. Smith
Patriarch to the Church

I pray that I will have the guidance of the Lord while I fulfil this assignment. We have heard considerable in these conference sessions (as we usually do in all of our meetings throughout the Church) about the principles and acts and teachings which label us as Latter-day Saints and note to us the requirements to be a Latter-day Saint. Have you ever thought to ask yourself, "Are you a Latter-day Saint because of the things you do not do or because of the things you do?" What makes a Latter-day Saint?

Jesus was asked on one occasion, "Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

These two commandments are inseparable. It is impossible to fulfil the first without fulfilling the second. We cannot love our Father in heaven without loving our fellow men and loving our neighbor.

Latter-day Saints should be known by the things they do, the first of which is to keep these two commandments.

A most important quality in love is forgiveness. If we truly love our neighbor, we will always be willing and ready to forgive. Jesus Christ placed great importance on forgiveness. Teaching the multitude, he gave what is known as the Lord's prayer in which he said: "... forgive us our debts, as we forgive our debtors." Then he added:

"For if ye forgive men their trespasses, your Heavenly Father will also forgive you:

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (*Ibid.*, 6:12, 14-15.)

Again the Lord said, "Judge not that ye be not judged.

"For with what judgment ye judge, ye shall be judged. . . ." (*Ibid.*, 7:1-2.)

How can we as mortals fully judge another? We do not know how much knowledge another has received, for he receives knowledge through the Spirit. We cannot measure that which another receives through the Spirit.

Elder Matthew Cowley once said:

"We ought to say in our hearts let God judge between me and thee, but as for me I will forgive." That means to say in our hearts, not just lip service. We must be willing to forgive and forget. Most of us have a natural ability to forget, especially the things we are supposed to remember. Most of us work diligently to increase our power to remember. However, in forgiving, we should increase or attempt to increase and work diligently to increase our power to forget.

Peter asked Jesus: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

"Jesus saith unto him, I say not unto



YOUNG PEOPLE AWAY FROM HOME

S. Dilworth Young
of the First Council of the Seventy

My heart rejoiced yesterday morning when the President of the Church talked about the response of youth to the various programs which we provide for them. I should like to refer to one of these programs, make a practical reference to it, and illustrate its application to what Brother Smith just referred to—the matter of the second commandment, loving thy neighbor.

I remember the first time I ever went away from home—I mean to work. I was thrown into the company of a crowd of men and boys my own age. If one didn't smoke with this particular crowd one was considered to be a sissy. During the daytime hours while we worked, the air was filled with blasphemous

remarks concerning the Father and the Son and derogatory remarks concerning one's own personal ancestry and the illegitimacy of it. On weekends they got drunk. They didn't just drink, they got drunk. If one didn't get drunk Saturday night something was wrong with him, and they pointed it out to him Monday morning. While they were in the process of this weekend orgy they sought out, of course, the young ladies of like bent and then spent the rest of the week bragging about their conquests.

I did not find, nor did I look for, as far as that goes, any young man in that community who had the same feelings as I did. I could not bring myself to associate with the situation, and I spent my free time on the weekends in reading. I have always been grateful that my family, who believe that reading is a great gift to cultivate, taught me early to read and kept me encouraged in its practice.

I was shy. That may sound peculiar to some of you folk who know me, but I really was; and I was frightened of people. I was scared of the boys and men with whom I worked, and I was more frightened to go into crowds where I was not known. Consequently I did not seek out the ward in the town in

which I was working.

But, on the other hand, neither did the bishop seek me out. Nobody sought me out. I doubt if they knew I was there, yet they must have done because the man for whom I worked was quite prominent, and he must have told somebody in the town that he had a young squirt from Salt Lake City building muscle at his expense.

I have often thought of what would have happened to me during the month or two that I was out that first summer if some good man had come over and said, "Look, Dil, next Sunday morning we are having a meeting. Why don't you come over to it?" I likely would have gone, but I confess to you that I didn't quite have the nerve to overcome my fears and do it voluntarily.

Adolescent youths are shy—most of them. Adolescent youths are frightened of other people—most of them. To overcome that shyness and fear, and not mistake it for stubbornness, is the genius of men who work with boys.

Now it is different. We have a different program, and it is about that program I wish to speak. You know we have a system whereby if you notify a committee of the twelve composed of Brother Spencer W. Kimball and Brother

three, Until seven times; but, until seventy times seven." (Matt. 18:21-22.)

The Lord also said:

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (*Ibid.*, 5:44.)

When the adulteress was brought before Christ to be stoned, according to the law, he said:

"He that is without sin among you, let him first cast a stone at her."

They all then slipped away, leaving the woman alone with Jesus. No accusers left, Jesus said, "Neither do I condemn thee: go, and sin no more." Thus giving the woman the opportunity to repent and be forgiven. (John 8:6-11.)

Then, finally, in his agony on the cross, showing the supreme example of forgiveness, he cried out to his Father in heaven: "Father, forgive them; for they know not what they do." (Luke 23:34.)

Could you be as forgiving?

Again in our day the Lord reminds us that we are required to forgive one another.

"... verily I say unto you, I, the Lord, forgive sins unto those who confess their sins before me and ask forgive-

ness, who have not sinned unto death. ..."

"Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.

"And ye ought to say in your hearts—let God judge between me and thee, and reward thee according to thy deeds." (D&C 64:7, 9-11.)

When you have ill feelings toward anyone, you have an uneasiness in his presence. You will go out of your way to avoid him. You become to a degree, mentally ill. A contentious spirit prevails within you. John stated it this way:

"But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." (1 John 2:11.)

Often we think of forgiveness as a form of charity. We forget that the benefits extend both ways. It is as beneficial to forgive as to be forgiven. This is not a formula but a spirit which can

bring out the best in people and illuminate every moment of living. It is one of the happy paradoxes of human behavior that the reader we are to forgive the less we are called on to forgive. Forgiveness does not undo what has already been done. It enables us to accept what has been done and go on from there.

It is only through forgiveness of our mistakes that we gain the freedom to learn from experience, but forgiving our shortcomings does not mean denying that they exist. On the contrary, it means facing them honestly, realistically. Forgiving brings a peace of mind, a pleasant assuredness, and freedom.

One who hates is his own tormentor. Unless you forgive, you cannot love. Without love, life has little or no meaning. Love thy neighbor as thyself, forgive and forget, let no ill feelings exist between you and any member of your family or a neighbor or friend or anyone, for we are all God's children—sons and daughters of our Father in heaven and brothers and sisters in the spirit of our Savior Jesus Christ. That we may enjoy that sweet spirit of peace which the Lord giveth, I pray, in the name of Jesus Christ. Amen.

Mark E. Petersen, machinery is set in motion to see that things I have just described don't happen. May I read from some of the reports which have come into the office of these two good brethren on matters concerning children.

This is about Mary. The names, of course, are fictitious. "After several attempts to make contact with Mary by my counselors, my wife and I visited her Friday. Then we brought her to MIA last Tuesday. We have assigned a Gleaner Girl to visit her and to take her to stake M Man and Gleaner functions, and we have assigned the ward teachers to call. We will keep our eye on her."

Now if you had a daughter away from home, wouldn't you feel relieved if you knew that the bishop and his wife saw to it that that girl had a chance to get into the ward? You would sleep at night, wouldn't you?

Here is another one. "Beth is a good girl and has been active in the ward in our town. She has never been away from home, nor ever lived in a large city. We hope she can be given a welcome in her ward in that city." And the bishop writes—that is, the bishop of the ward to which she went: "We have called on Beth several times. She is

attending regularly. We haven't yet given her a position. We shall very soon. We shall keep our eye on her and check with her regularly." This word was conveyed to the girl's mother. She sleeps well at night, also.

Here is another one about Don, "a student who has been active here in our ward. He is attending his freshman year at Freshwater. We hope he will keep his values." And the second counselor at Freshwater writes, "I have personally visited Don at Freshwater, and invited him to our meetings. I will make it a point to see that he is visited by the campus ward teachers, and is invited to the Deseret Club functions. We shall follow through." And it gives one a comfortable feeling inside, doesn't it?

Another one. "Henry is the only member of his family who has joined the Church. He was active for a time, but has not done much in the past two years." He went to a certain city for employment. And the second counselor in that city writes: "I have been trying to reach this young man. Conditions are not of the best at his boarding-house. We have ward teachers and the senior Aaronic Priesthood committee calling at his house to influence him

to enter our activities. We'll keep trying." That's it—"we'll keep trying."

Here's one from our own school. "Ann has gone to BYU, and has taught in Primary." And the bishop of a ward at BYU writes: "As always, a fine and rewarding member of our ward," and a fine rewarding feeling comes to father and mother when they hear that all is well.

Another one. "Kenneth Woods." No note about him—just his name and address—and then this report was sent to the home ward bishop. "We have tried to reach him but without success. We know where he lives; we have talked to his roommates; but either he hides himself when we call or he is too busy as to be rarely home. We have called and asked for him over the phone without success. We have left word for him to call, but he never does. The elders' president has gone there several times and told his roommates his purpose, but the boy has not yet responded. We do know that he has been out of work several weeks and that he is going to school, and that he seems to spend his weekends skiing. We shall continue to try."

Once in a while a stake president knows a situation, and he reports for

the bishop. "The bishop reported," said he, "that she is living with three other girls, and the environment is not the best. Apparently she fell in love with a young man who was active but does not now live our standards. This is also quite a problem for her. She is definite in her desire to be married in the temple. The bishop reports that Ann shows a desire to be active in the Church, and the YWMLA officers have been alerted to follow through. Because of our interest I am sure the bishop will take a personal interest in Ann and her progress, and I am sure," he writes to Brother Petersen, "that the action on your part may have been the means of preventing a tragedy, because when we

found her she was very low. The bishop's personal interview gave her an opportunity to clear her feelings, and opened the way for further activity. The bishop will also do what he can with other girls in this group."

A boy, secretary to a priests' quorum, is going to school. Notice of his move was sent in with a note that he is a good boy and no one needs to worry about him. The first reply which came in from the bishop: "Have been unsuccessful in contacting this young man at the college dorm. Will write him and try to make an appointment." A second reply came later. "John was happy for my visit. Said he didn't know which ward he should attend, so he didn't

attend at all. Said he would be at priesthood meeting next Sunday morning, and is anxious to become an elder."

A recent convert—a young woman—left home and crossed three states to attend school. Unable to find any of our people, she attended the local Community Church. And then the nearest branch president received a card from the committee. He had to drive forty miles to meet her, and he reported: "She is in good spirits. She has a testimony. The nearest chapel is nearly forty miles, and she has no transportation. I have made arrangements for her to have transportation. She will be an asset to our branch." Suppose he had never learned that that girl was



"... WALK IN MY STATUTES..."

ElRay L. Christiansen
Assistant to the Council of the Twelve

In the song just concluded, were the words, "Why should we seek to earn a great reward, if we now shun the fight?"

I believe, my brothers and sisters, that is the feeling I have had as I have thought of what I might say. What I shall say is given in the spirit of encouragement and commendation for the young, for the rest of us, and for all mankind.

According to the writings of Moses, the history of the world from the beginning to the end was revealed to Enoch when Enoch was permitted to look upon the world and see it as it was in the days of Noah, as it was in the Meridian of Time, and as it would be in the last days, or the days in which we now live. Enoch beheld all of the inhabitants of the earth. He saw that after the flood had depopulated the earth, because of wickedness, it was after a time inhabited again. But then he saw that after a time, men were again forgetting God and were rebelling against the truth. He saw the Savior in the Meridian of Time lifted up on the cross as a sacrifice for mankind and as the Redeemer of the world. When Enoch saw all this, he wept. And he beheld also that Jesus wept. And Enoch

asked of him, "How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity?"

"The Lord said to Enoch: Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency." (Moses 7:29, 32.)

The Lord went on to explain to Enoch by saying that he and the hosts of heaven wept because of the rebellion of mankind, nevertheless, Enoch was assured that the Lord would come again in the last days, and that before his coming he would cause righteousness and truth to sweep the earth as with a flood, to gather out his elect from the four corners of the earth. Surely that has been going on ever since the Church came into being.

"And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption; and received a fulness of joy." (*Ibid.*, 7:67.)

By his supreme knowledge of the nature of man, both individually and collectively, the Lord sees the future of men and of nations, but even so the agency of man is not nullified. Individuals and free nations may choose wickedness and bring upon themselves sorrow and ultimate destruction, or they may choose righteousness and be preserved in peace.

In the Doctrine and Covenants we are told that in our day there are many who are "blinded by the craftiness of men who lie in wait to deceive." (D&C 123:12.) An example of this is seen in the relentless efforts that are made to have as many as possible become addicted to the use of products which not only degrade and weaken but which

also impair the health and undermine the moral and spiritual qualities of those who are misled.

As expressed in the second epistle of Peter:

"And through covetousness shall they with feigned words make merchandise of you." (2 Peter 2:3.)

An example of how certain individuals intend to make merchandise out of us, if they can, is seen in the following statement taken from the *Brewers Journal*. I quote:

"Now I am going to talk about how to sell more beer and I mean a lot more. It is easy if you go about it in the right way. The place to sell more beer and ale is in the home. Home consumption, that is what I mean. That means sell the women. Women do 90% of the shopping. Work with the grocery store and the super-market. The possibilities stagger the imagination. Why, you do not even have any competition. Promote beer as a beverage at mealtime. Beer is a food. Have the grocer give the woman a little booklet showing typical family meal combinations with beer, delicious, mouth-watering combinations and how to serve." End of the quotation. "Beer is a food." How ridiculous!

I hope that we will be aware of these scheming ways of some. I hope that we will not be gullible to this or to any other means of enticing us and pressuring us that they might make merchandise out of us.

The words of Nephi should put us on guard against such things:

"Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost." (2 Nephi 28:31.)

anywhere near, and she was left to herself and on her own?

Now this program is quite simple to apply. I shall repeat briefly the rules. If a daughter or a son is going away for a period, either to work or to school, all the parents need do is to notify the ward bishop of the fact. It is also incumbent upon the priesthood leaders, the young women officers, as well as the ward teachers, to be alert, to notify the bishop when such a person leaves. Promptly the bishop will send to the committee a card upon which he states the essential facts and gives the new address. It is quite essential that the new address be on the card.

The committee then processes the

card, discovers to what ward and stake the young person has moved, and notifies the bishop of the ward or the president of the branch that that young person is there, and asks him to see that proper integration takes place. After that, contacts are made, the youth is integrated, and the report is made back before the file is closed. And if the youth is not integrated, the file is kept open until he either is reached or returns home.

It seems to me that we can do no better work for those of our young folk who are away from home, than to take this simple expedient of picking up a telephone and calling the bishop, and asking him to watch out for our

children. No greater work could be done to safeguard them. You would be surprised at the great number who are immediately brought into activity in the wards to which they go.

Now, I pray the Lord will bless us in our effort to do this work. My testimony is that the President of the Church—President McKay—is a prophet. I support him as such with all my heart, and of course, with that goes the fact long since attested, that Joseph Smith was likewise a prophet, saw the Father and the Son, who commissioned him to bring forth the work of this last dispensation.

I ask blessings upon us all in the name of Jesus Christ. Amen.

What applies to us individually, applies to the nation as a whole.

At least two civilizations have previously occupied the land of America. They became a great people, a truly great people, who, like the people of today, found favor with God, but it is sad to read that both of these civilizations brought destruction upon themselves through disobedience and iniquity—actually because they rebelled against God. The Prophet Mormon tells us that the cause of this iniquity and their ultimate downfall came because as he said: "Satan had great power, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, tempting them to seek for power, and authority, and riches, and the vain things of the world.

"And thus Satan did lead away the hearts of the people to do all manner of iniquity; therefore they had enjoyed peace but a few years.

"Now, they did not sin ignorantly, for they knew the will of God concerning them, for it had been taught unto them, therefore they did wilfully rebel against God." (3 Nephi 6:15-16, 18.) So it is with us today. We, too, are well-taught, but many, too many of us, in the Church and out of the Church, are led away by crafty men whom the Adversary uses as tools, from the standards and the ideals the Lord has set for our happiness and our security.

Will history repeat itself? Shall we in this beloved land again lose our freedom because of disobedience? No nation rises above its religion. President Calvin Coolidge once wrote these lines:

"Our government rests upon religion. There are only two main theories of government in the world, the one rests on righteousness and the other upon

force. A government of a country never gets ahead of the religion of a country."

This very moment finds our beloved nation tense and wondering. We are concerned about the increasing power and the intentions of rulers of other nations, and well we should be concerned, because Godless, ruthless men are determined by their satanic plan to subject all the world to their will, and admittedly, they are making amazing progress.

But the Lord has made a promise to the inhabitants of America which should give us hope and direction. It is recorded in the book of Ether, the second chapter, wherein the promise is made that this, being a choice land, no nation or combination of nations should take its people into bondage or captivity. . . if they will but serve the God of the land, who is Jesus Christ." (Ether 2:12.) What a simple way to preserve our liberty and our freedom!

In a revelation in our day, through the Prophet Joseph Smith, the Lord has declared:

"I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

"Nevertheless, when the wicked rule the people mourn. . .

"And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God." (D&C 98:8-9, 11.)

This is indeed a day of testing, not only the testing of rockets and missiles, but also the testing of our allegiance to God, the testing of our beliefs in God.

It is a day of sifting, a day when each of us must determine where we stand. To each member of the Church and to all people, I say, with King Benjamin (I hope I shall meet him

someday), these words:

"Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend.

"And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if ye believe all these things see that ye do them." (Mosiah 4:9-10.)

"And moreover, I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness. O remember, remember," he said, "that these things are true; for the Lord hath spoken it." (*Ibid.*, 2:41.)

I have no doubt, my brothers and sisters, that the course of this nation will be directed by the hand of God if we believe in him to the degree that we serve him and keep his commandments as a people and as a nation, for he has said, "If ye walk in my statutes and keep my commandments, and do them, . . . (Lev. 26:3.) . . . I will give peace in the land, . . . (*Ibid.*, 26:6) and will be your God, and ye shall be my people." (*Ibid.*, 26:12.) This I believe and I testify to the reality of God and of Jesus Christ and of those who represent him here at the head of his Church and kingdom today, and I sustain them with all my heart.

In the name of Jesus Christ. Amen.



TOWARD A BALANCED LIFE

Richard L. Evans
of the Council of the Twelve

The presence of this choice group of young people from the LDS Institute at Utah State University in Logan, and the remembrance of President McKay's meaningful address which devoted itself in part to youth at the opening session Thursday—in which he spoke of gratitude and guidance and faith and inspiration—suggest that I pursue some thoughts along these lines, if I may, on perhaps eight or ten topics each one of which could well be the subject of a sermon.

I should like to introduce what follows with some of Longfellow's eloquent lines, as he addressed himself to a group of young people upon returning, after fifty years, for a reunion of his college class:

"How beautiful is youth! how bright it gleams
With its illusions, aspirations, dreams!
Book of Beginnings, Story without End,
Each maid a heroine, and each man a friend!"

Because it is a story without end, the book of beginnings is exceedingly important, and I should like to suggest to these young people here and you out there, wherever you are, to the farthest reaches of time and distance, first that you seek counsel. Do not try to go it alone in life. Seek the guidance that President McKay spoke of, of prayer, the guidance of parents, of those who would lead you well in all decisions.

I should like to plead with you to have faith. The Lord will not leave you alone. Have faith in freedom, in the future, in God, in yourselves, in things to come, and in the wisdom of preparing well. (It has been well said that "Yesterday is a cancelled check; tomorrow is a promissory note; but today is cash.") Have faith in tomorrow, but use well today.

May I suggest that you keep flexibility in life, along with a steadfast firmness. Life does change. Many things change. We have to learn to change in some things, and we have to learn to distinguish between what we should change and what we should not change—for the basic fundamentals are still irrevocably there. We cannot change principles or conduct without the consequences that come from conduct, no matter what changes there are on the face of things. Keep flexibility with firmness: watching the spirit as well as the letter of the law, not quibbling, not relying on technicalities; pursuing those things which lead to health and happiness, peace and a quiet conscience; learning to live with the light which the Lord has placed within us; and in all things moving as we need to, to adjust to surface considerations, yet standing firmly fixed in the

principles and commandments and in the things of honor and justice and eternal truth and right that God has given; living in truth and decency; never giving way to sin or to cynicism; keeping control of ourselves, our thoughts, our actions, our utterances.

May I plead with you, also, keep a balance in life.

I am proud of what the seminary system of the Church is doing and the institutes from which these young people have come, and other organizations of the Church that help to balance the material considerations of life with the things of the Spirit.

Never become narrowly educated, but broadly so, feeding all sides of yourselves, reading and becoming acquainted with good books, with great minds and great men of the past; becoming acquainted with scripture and reading scripture itself. Do not be satisfied to read books about scripture or books about books, but go to the prime and the primary sources. You do not catch much of the spirit of Shakespeare merely by reading commentaries on Shakespeare. You capture it by reading Shakespeare, and so it is in large measure with scripture. Keep balanced in your lives and starve no side of yourselves.

Now, as to a willingness to work: Nothing ever does itself. Nothing ever memorizes itself. Nothing ever accomplishes itself—without the requisite effort. Carlyle said, "Men do less than they ought, unless they do all that they can." It is not enough just to try; we have to succeed. The Lord expects us to see things through.

May I plead with you one other thing? That you share the gospel and these great gifts that God has given.

THE UNFORGETTABLE HOLY LAND



Spencer W. Kimball
of the Council of the Twelve

When I was a little boy in Primary and Sunday School there was one song we sang almost more than any other. One verse and chorus go like this:

"O Galilee! sweet Galilee! Where Jesus loved so much to be;
Oh Galilee! blue Galilee! Come, sing thy songs again to me.

"And when I read the thrilling lore
Of him who walked upon the sea
I long, oh, how I long once more
To follow him in Galilee."

And at last after many years, that longing was fulfilled, and I saw his beloved Galilee. Would you like to make a little hurried trip with us to the land of milk and honey, the land our fathers loved?

We stand on the steepened hill rising north from the blue, blue sea of Galilee. We are hundreds of feet below sea level. It is winter, and the air is crisp, and our

top coats are little enough. Our guide points out locations, at least some of which are authentic. Here, he says, sat the multitude while the Master expounded the never-dying "Sermon on the Mount." Below us lies the sea he loved. It is smaller than we expected. We can see the whole of it in one glance. It is not unlike a great heart in shape or function for its fluid has been the life blood of millions of people through many ages.

This is the sea of miracles. We see it calm and placid, and again, rough and boisterous. Countless fish from it have fed countless peoples. It was crossed numerous times by the Savior in little boats, in larger ships; and in its cool waters, tired feet were cooled. Its wild waves were calmed by his single com-

Call it referral, call it sharing the gospel, or whatever you will—that which we have, which others have helped to give us, we have an earnest obligation to share. Will you young men, wherever you are, point your lives towards missions, and you parents help them so to point? There is an old proverb which says, “When you drink of the water, don’t forget the spring from which it flows.”

Our lives are not our own. So much of others has gone into the making of all of us, into teaching, into training, into all that we have inherited, into all that God has given, and especially above all, the gospel. Earnestly we have an obligation to share it with others.

Would you look wisely toward your choices in marriage and remember that there is nothing that a good marriage so much needs as it needs character and common convictions? Respect and character and common convictions will compensate for many other things; nothing else will compensate for these. Love will not last long without respect and character and common convictions. Remember this, and make no hasty or shortsighted decisions.

May I suggest that you go all the way with the gospel, keeping all the commandments, for they all came from the same source. I do not know who in mortality, among men, would have the wisdom to choose one commandment, or several, and set aside some others. This would be presuming to set our wisdom against that which God has given. Go with his way all the way.

May I suggest humility and never the pride of learning. Be patient. There may be some seeming discrepancies. Do

not worry about them. Eternity is a long time. I have a great respect for learning, for academic endeavor and the university atmosphere. I have spent many years of my life in one way or another going to or in being associated with some great institutions of learning. I have a great respect for science and scientists and for the search for truth. But remember this: science after all (even when it is true and final and factual) is simply man’s discovering of a few things that God already knows and controls in his ordering of the universe. We are, after all, a bit like Newton who said of himself that he was like a child handling a few pebbles on the shore while the great, limitless, eternal sea was before him. God has not told us all he knows. We believe in continuous revelation. Be patient. Keep humble and balanced in all things.

Keep courage. Do not feel sorry for yourselves. Whatever you do, do not feel sorry for yourselves. You live in a great age of great opportunity. I remember the words of one very sharp and shrewd observer who said, “Whenever I hear someone sigh and say that life is hard, I am tempted to ask ‘compared to what?’” What are the alternatives? No one ever promised us it would be easy. It is a schooling; it is an opportunity; it is a learning period, and a wonderful one. Despite all the disappointments and difficulties, the great and ultimate rewards are beyond price.

Keep faith. “And, if you keep my commandments,” the Lord God has said to us, “and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God.” (D&C 14:7.)

Now, it will not be long, in reality, in these quickly moving days when you, my beloved young friends, will be taking over from us. I started with some lines from Longfellow. I should like to offer some others at this point from the same meaningful poem that he wrote on the fiftieth anniversary of his college class:

“And ye who fill the places we once filled
And follow in the furrows that we tilled,
Young men whose generous hearts are beating high,
We who are old, and are about to die,
Salute you; hail you; take your hands in ours,
And crown you with our welcome as with flowers!”

When we sing, “We Thank Thee, O God, for a Prophet,” my beloved friends, it is not just for a prophet of the past, but with a great gratitude in our hearts for the prophet of God that he has given us in this day, for whose leadership I acknowledge with you my gratitude to God, and also the literal divinity of the Lord Jesus Christ and the appearance of him and his Father to a Prophet of the last dispensation, even Joseph Smith.

I have a great respect for all men and their beliefs, but think it not a strange thing that in a kingdom, the kingdom of God, there should be specific requirements and commandments, and a way that God has given for our realizing the highest happiness and peace and progress.

May we follow that way, may we share it, may we keep faith, I pray, in Jesus’ name. Amen.

mand: “Peace, be still!” He walked on its surface; he preached from its shores. Not far to our left gathered the thousands whose hunger was satisfied on the miracled increase of loaves and fishes.

And we can almost see the disciples gathering up twelve baskets of residue after 5,000 had fed on five loaves and two fishes. We seem to see the four special fishermen with their nets and boats. Here Peter grappled with a fish which had in its mouth a coin for taxes. Down there he walked on the water; and when his faith waned, it was supplemented by that of the Lord. With our Testament open we read of the ministry of Christ, for this was the scene of much of it. We ask for the cities in which he lived and performed so many miracles, for we remember that

in this area of but a few miles much of his work was done, much of his ministry was accomplished. We would like to walk through the triplet cities so often visited: Bethsaida, Chorazin, and Capernaum. We see no spires nor towers, nor walls. We ask our guide: “Where is Chorazin?” He shakes his head. There is no Chorazin. We conclude it must have been on those hills above where now are sprouting grain and vegetables and dry weeds.

“Then where is Bethsaida?” we ask. “Where is that noted city where so many sick were healed and the lame were made to walk; where deaf could hear and lepers lost their curse? Where is his favorite place he often lodged, the home of Andrew, Peter, and Philip, his dearest friends? Where is old

Bethsaida, the house of fishers, the place of miracles, the seat of gospel teachings, where fishermen became apostles?” In these very few miles much of interest happened. “Where is Bethsaida?” Our guide shakes his head again. There is no Bethsaida. “Capernaum, then?” we ask, “Where is that important place, the port where fish were loaded, traded, marketed?” He shakes his head again, then smiles as he thinks it through and changes the accent, and “Oh, you mean Capernaum.” He shows us the ruins of a large synagogue.

If this was of the Messianic period, it is the sole survivor. A back wall, great stones tumbled in disarray, some olive presses are mute reminders of long ago. But that can’t be Capernaum, his

own city, the great Capernaum, the haughty, wicked, rebellious, Capernaum!

Now we realize that we should not have expected to see these cities, for were they not doomed 1,900 years ago? Have we forgotten the prophetic curse of the Master? In their unrepentant attitudes toward the Savior of the world and his exalting message, Christ warned: "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been in Tyre and Sidon, they would have repented long ago in sackcloth and ashes."

"But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." We found that Tyre and Sidon still exist on the Mediterranean coast.

"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." (Matt. 11:21-24.)

And then we remember that only prophets and angels had visited Sodom to call that people to repentance, but for these tri-cities the Creator, the Lord, the Christ had come in person and for nearly three years had dwelt among them and performed the miracles and taught the gospel. They had ignored and rejected him. (We cannot remember ever reading about any Church branches in these cities.) Sodom and Gomorrah went up in smoke "as the smoke of a furnace." If these cities were more rebellious than Tyre and Sidon, more corrupt than Sodom, and more wicked than Gomorrah, we think we understand.

We bathe our tired feet in the rippling waters of the shoreline. We look for remains of former cities. A few stones lapped by the water are rounded or squared. Could they have been a part of a synagogue, the home of Peter, the remains of a stone harbor, the walls of the centurian's place?

We move to the Jordan, the deepest ditch in the world, the liquid backbone of Palestine. "The river that goes down" is an appropriate name, for it descends in many streams from snow-covered Mt. Hermon in thousands of leaps and falls and gurgles to saunter through the valley of Hula and take a kind hospitable rest in the blue of Galilee. It tears and twists ever more swiftly downward in an almost incredibly sinuous manner from the sweet waters of the fountains and melting snow to the bitter dead waters of the salt sea, 2,500 feet lower.

This Jordan is not so unlike our own Jordan in this Salt Lake Valley. Squirring, twisting, burrowing madly, reversing, side to side, turning, writhing like a serpent, meandering like a lazy tide-

water stream but in places pushing, hurrying swiftly down its circuitous way. It loops in quarter, half, and three quarter turns and travels two hundred miles of river in a sixty mile distance, covered three to ten feet deep and ninety to one hundred feet wide. It flows swiftly, some of the way through its whirlpools, cascades, and winding through the jungle growth. And we are on its banks not many miles from where it spreads gently into the sea, where it also dies.

The Jordan—the famous Jordan! (We open our Bibles and read.) Across and beyond, not many miles is Mt. Pisgah. We fancy we see an old bearded man whose "eye was not dim nor his natural force abated." He climbs the heights as commanded:

"Get thee up into the top of Pisgah," said the Lord, "and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan." (Deut. 3:27.) It is a little land. Moses could see Mt. Hermon to the far north, the Mediterranean to the west, south and east to the deserts and the country in between. Miles are short unless one travels on foot or by donkey as did the Savior. From Dan to Beersheba he can see almost the whole of Palestine spread out before him like a huge elephant hide, wrinkled in hills and valleys and thicker and heavier on top and thinning at the edges where are the Jordan and the Mediterranean.

We fancy we can see the hordes of Israelites coming from the south, four decades earlier released from Egypt's thrall. They come with their families and burdens to this river, too deep to ford. Moses has been left behind, but Joshua commands, and the Jordan dries as did the Red Sea before them. And Israel with their bundles, animals, burdens, flocks, and families crossed this winding muddy river to the promised land on which we stand. We turn westward. About three miles are Gilgal ruins, the first camp of Israel on the west. And a little farther is Jericho, the old and the new. The ancient one is in ruins and its tumbling walls, buried for ages, are now excavated. These crumbling walls fell when the ram horns of the people of Joshua rent the air and when the tramping of hordes of feet seemed to shake them. Beyond is the precipitous mountain between here and Jerusalem where, tradition claims, is the Mount of Temptation, where the divine voice commanded, "Get thee behind me, Satan."

We are back on the banks of the Jordan where it is narrower and swifter. We fancy we see Elijah and Elisha cross the miraculously drained river bed. From here we see the towers of Jerusalem on the crest of the high western hills. The river still intrigues us. Abraham, Lot, and Jacob waded it;

Joshua and Israel crossed it; its fords were fought over; it was a barrier against enemies and a hiding place for fugitives; in it the Syrian captain lefth his leprosy; here Elijah crossed dry shod, and here Elisha received Elijah's mantle. Here John preached, and here was the Lord baptized to fulfil all righteousness. We tread lightly, for this is sacred ground. We reabsorb the story as we read. We fancy we see in the muddy water two people and one is immersed. A holy voice speaks, and we hear impressive words, "This is my Beloved Son in whom I am well pleased."

We climb the sharp hills to the west, reluctantly leaving the sacred spots made holy by the presence and works of the Master. Perhaps these very hills may be the ones in which he sought solitude so often as he climbed the mount apart.

Through grain fields, over hilly areas, and through the great valley of Jezreel, with a distance less than from Salt Lake City to Ogden, we come to Megiddo. Let us stand on this abrupt eminence, for from here we can see much of Galilee. This steep hill goes back near the beginning. History grew up here. Many civilizations have come and gone, and the debris tells scientists that the ruins of the 20th civilization is the one on which we tread. This is Megiddo or Armageddon—Megiddo, the ancient—Megiddo, the scene of mighty conflicts—"Battle Mountain," it could be called. This hill has witnessed the caravans of traders for many centuries—caravans laden with treasures for trade around the fertile crescent and the East. This hill has seen armies of great nations, training, camping, fighting, bleeding—Egyptians, Assyrians, Canaanites, Israelites, Persians, Greeks, Romans, Saracens, Crusaders, the Turks, and the British.

Soil here was fertilized with human bodies—soil here was drenched with human blood.

We climb the ramp walk on the farther side and pick gorgeous scarlet poppies as we climb. Did not the Savior say something about Solomon in all his glory not being arrayed like one of these?

Here Solomon stabled his horses and stored his chariots. Here are the excavated silo pits in which their barley and other feed was stored; here certainly were some of Solomon's "forty thousand stalls for horses for his chariots, and twelve thousand horsemen." (1 Kings 4:26.) Below us is the fertile, watered valley of Esdraelon, where grew the barley and the straw stored in the silos for the king's horses and dromedaries. His horses were prized ones, costing in Egypt 150 shekels of silver, and a chariot, four times the amount. They must have the best food and lodging. Below in the checkered valley grew the barley, the vegetables, the fruits, the grapes.

Beneath us is the brook Kishon. To our left is the Carmel range, and here was Elijah in his memorable contest with the priests of Baal. Mt. Carmel stones made the altar, Mt. Carmel wood was the fuel. Mt. Carmel saw the defeat and route of 400 idolatrous priests of Baal and the great triumph of the prophet of the God of Israel.

Across the little valley in a clump of green is Endor. Just those few miles away. Disguised King Saul and the witch of Endor were here. What consternation must have enveloped the perturbed Saul as he was told his army would be captured; he and his sons would be killed. The Lord could have walked here many times. It is near Nazareth.

A little to the right is Nain. We fancy we see the large crowd of people with the Master at the head walking into the little village. A funeral procession is en route to the cemetery, and they meet at the city's gate. A few minutes pass, and the mourners turn around and return to their homes. A miracle has happened—a dead man is now a living soul. The widow is joyed. The restored lad is speaking. The Nazarene may have been acquainted with and sympathetic with this widow, for Nain is but a few miles from Nazareth. Across to the left is the rounded Mt. Tabor. It looks like a gigantic basketball with its lower seventy percent buried. It is wooded. We read our New Testament again. Here is reputed to be the Mount of Transfiguration. If that be true then up these steepening slopes walked the Lord with Peter, James, and John. There they would meet in conference with Moses and Elias, and three humble fishermen apostles would hear from the overshadowing cloud the voice of the Eternal Father in heaven introducing his Son Jesus Christ as his Beloved Son in whom he was well pleased; and here would Peter say: "... let us make here three tabernacles: one for thee, and one for Moses, and one for Elias," and here would unspeakable things be told and authority be given.

Beyond Tabor, not very far is Cana, the place of the miracle of the wedding feast. Jesus and his family might have been well acquainted in nearby Cana.

To the left of Tabor and across the valley of Jezreel, in the cup in the cluster of hills, is the boyhood home of the Savior. That is Nazareth toward the top of the long canyon draw, the city of gnarled olive trees and threshing floors. There are the old stone houses of the ages past. There are the caves in which he played, the hills he climbed, the places where he worked.

And this is Galilee, and in a glance we can see the haunts of Jesus' growing-up years and his ministry. He likely knew every hill and vale, every creek and valley. He surely knew many of

the people, for distances were not great and people not too numerous. Here and in the plains below he must have learned the many lessons of his parables. Birds of the air, the foxes in their holes, the lilies of the valley, the olive press, the plow, the waving grain, the wine press, the watchmen towers. It would be from one of these sharp hills that his townspeople would have thrown him to death—perhaps the only inhabitant which would ever be prominent enough to be remembered by history. Perhaps in those very caves or tombs was he able to escape from their fury to leave forever the city of his growing up.

We stand upon Mt. Olivet, the mile-long mountain above Jerusalem. It is a long, rugged way to its top, but the

EARTHLY PRAYERS

BY MARJORIE LYON HAFEN

Lord, bless not only stalwart Saints,
Though they deserve the best.
Extend your loving arm to hold
The fallen, wrong, depressed.
Uplift from mires of hate and greed
And wrong, those who have turned
Away from thee. Let them know
peaceful

Joy in merit earned
Forgive the wrong, uphold the weak,
Erase all thought of shame.

And, Lord, above all, help us here
Humbly to do the same.

Lord must have climbed it numerous times. Behind the mount but a few short miles is Bethany where he visited his loved friends Mary and Martha and Lazarus whom he brought out of the tomb when four days dead by the single authoritative command, "Lazarus, come forth."

Below us is the Kidron Valley, deepening sharply down to the Pool of Siloam where the fountain water comes forth from the mountain on which the city stands. Here the blind man came to see, when he washed the clay and spittle from his eyelids in response to the command, "Go, wash in the pool of Siloam."

Above are the high up, irregular city walls and with'n them the narrow streets, the cave-like shops, the dark passages, the wailing wall. Nearest us are the temple precincts, where the courts and towers were so important in those centuries when history was being made. Beyond is Golgotha, the place of the skull, the hill of crucifixion. There he suffered and bled and died. Not far from the mount is the garden

tomb thought to be the sacred one where the lifeless body of the Redeemer lay, and immediately outside of it the garden into which he emerged from the tomb where he said to Mary, "Touch me not; for I am not yet ascended to my father." (John 20:17.)

At the foot of this mount is Gethsemane where his sufferings were beyond all mortal comprehension. We climb this lofty Mount of Olives to its rounded top and stand on sacred ground. Here Christ's earthly ministry was completed; here the apostles gathered about him, saw the overshadowing cloud receive him out of their sight, and breathless, stood in awe and wonder as the angels said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

To visit the places where such momentous happenings affected the eternities of us all was most interesting and intriguing and added color to our picture, but we did not need to walk through the Holy Land to know eternal truth.

We realized it is not so important to know whether Mt. Hermon or Mt. Tabor was the transfiguration place but to know that on the summit of a high mountain was held a great conference of mortal and immortal beings where unspeakable things were said and authoritative keys were delivered and approval was given of the life and works of his only Begotten Son when the voice of the Father in the overshadowing cloud said: "This is my Beloved Son, in whom I am well pleased." (Matt. 17:5.)

Not so important to know upon which great stone the Master leaned in agonizing decision-prayers in the Garden of Gethsemane, as to know that he did in that area conclude to accept voluntarily crucifixion for our sakes. Not so needful to know on which hill his cross was planted nor in what tomb his body lay nor in which garden he met Mary, but that he did hang in voluntary physical and mental agony; that his lifeless, bloodless body did lie in the tomb into the third day as prophesied, and above all that he did emerge a resurrected perfected one—the first fruits of all men in resurrection and the author of the gospel which could give eternal life to obedient man.

Not so important to know where he was born and died and resurrected but to know for a certainty that the Eternal, Living Father came to approve his Son in his baptism and later in his ministry, that the Son of God broke the bands of death and established the exaltation, the way of life, and that we may grow like him in knowledge and perfected eternal life. And this I know, and give my solemn witness, in the name of Jesus Christ. Amen.



NECESSITY OF

UNDERSTANDING YOUTH

Marion D. Hanks
of the First Council of the Seventy

I need and earnestly pray for the Spirit of the Lord in this important opportunity. With the guidance of that Spirit I would hope to do three things this morning: to add my testimony to what has been said here, to confront and acknowledge a serious problem, and then to offer some suggestions relating to the well-being of youth and their relationships with their parents and other adults.

Perhaps many of you did not hear President McKay's stirring declaration of faith and confidence in youth at the beginning of this conference. To no message could I have more sincerely thrilled and responded. I add my testimony of joy and confidence in them. I am one who earnestly believes that teaching them and seeking to help them and bearing witness to them is as important as any missionary work being done in the world today.

This morning Brother [Mark E.] Petersen delivered to the nation a moving expression of his conviction that with parents and in the homes of America lies the basis of much of the problem of our youth. To this I add my testimony. I believe that there is no force so vital in helping to shape the lives of the young, for good or ill, as the influence of parents and home.

I would testify of another truth: In my judgment there has never been so great an opportunity or so urgent a need as there is today for this Church, its members, families, and homes, to share great and vital principles, programs, and inspiration with the youth of the Church and the nation. I believe we have an unparalleled opportunity for leadership and contribution. I would like to witness to you that our much-discussed, terribly tempted, often troubled, frequently undervalued, but wonderful, solid, promising youthful generation has knowledge of its needs and says to us, sometimes in the very words we have said to them, (when they have a chance to say it and be listened to), that they know their needs and would like us to help them meet them.

The second theme I should like to note is that there are very tragic prob-

lems involving many of the youth of the land. I confess that I still wonder at the propriety of quoting statistics that are unpleasant on the face of them and in their implications, without time to properly consider backgrounds and circumstances, but I believe that we have no time to lose, and that sometime, somewhere, parents and other adults must be confronted with the facts. Let me give an example of what I mean.

The United States Navy a time ago instituted a program of morale-building among its personnel—a wonderful program based on fundamental principles of morality and responsibility and patriotism with which the Church has always been concerned and which are in operation among us. The results of the Navy program are reported to be excellent, but let me report a few of the sobering statistics that motivated the institution of the program and which still reflect, at least in some measure, existing circumstances. During one six-month period, it was reported in public print, the Navy brig population totaled enough men to man the entire submarine fleet of the nation. The Navy was starting a new courtmartial every two and a half minutes of every single working day. Enough men were deserting each year to man twelve guided-missile cruisers, enough being dishonorably discharged to man twenty destroyers, and enough being hospitalized for neuro-psychiatric reasons alone to man five Forrestal-type carriers.

The American Social Health Association estimates an annual venereal disease-infected population in the United States of 200,000 under twenty years of age. In any one year, fewer than 50,000 of these are reported. Most of the remainder are undiscovered, many until they make their mark in tragedy in the lives of unsuspecting families or others. It is also noted that there were 207,000 illegitimate births recorded in this nation last year.

These statistics are startling enough, but they are indicative of another problem which especially alarms some knowledgeable observers. Listen to this recently published statement:

"As we fail to reverse the rising trend in juvenile delinquency, we approach a critical situation. Our national resources for detention, treatment, or rehabilitation of the pre-delinquent or the delinquent child are already inadequate, unevenly distributed, and severely strained. They will be unable to cope with further increases in our youth population and with the rise in delinquency."

In plain words, this notes the apprehension in the hearts of many who believe that we cannot possibly produce specialists, experts, guidance counselors, psychologists, social workers fast enough to meet the increasing need for them. Obviously, then, the solution lies elsewhere. There has to be another answer.

We do not minimize the work of the experts and trained workers. While the Church is primarily interested in prevention, the message of the gospel is one of restoration and rehabilitation also. The first principles of the gospel are faith and repentance, based in the love of God and fellow man.

The answer to the problem of American youth, however, cannot be left with the expert and the specialist. It lies in the hands, in the hearts, in the willing spirits of the parents and other interested adults who can bless them and help them meet their problems—this great solid majority of wonderful young people who want to do well, who are not now in trouble and do not want to be, but who need help if they are to become the constructive, contributing, wholesome human beings they would like to be.

My third theme, then, is to consider some of the needs of youth.

I mention first (and no one will be surprised by it) that young people need the love and approval of their parents and of others whose lives influence them and who are important to them. They need to be accepted as they are and in light of what they can become, and they need to be motivated through love to want to be the very best they are capable of being. They need a feeling of belonging, of solid attachment to something stable. They need the confidence and the respect, the faith and the high expectations of their elders. Let me quote again the marvelous words of Goethe: "If you treat an individual as he is, he will remain as he is, but if you treat him as if he were what he could be and ought to be, he will become what he could be and ought to be."

I have in my possession a copy of a letter written from the plains by a pioneer mother who had just buried her husband. Brokenhearted, she took her children and continued the journey with the great faith that had moved her from Europe across an ocean and now moved her to cross a continent. She wrote a letter to her husband's parents, notifying them of the death of their son. Her words moved me so much at the first reading that I could not forget them. She said:

"Dear Father and Mother: Out of my broken heart I have to tell you of the death on the plains of your dearly beloved son and *my best friend*." And then she went on to tell them the story of his passing.

Is it not certainly true that the best friends we have in this world ought to be those of our own household? What kind of atmosphere would youth grow up in if that feeling were in the homes of the Latter-day Saints and perhaps through us in the homes of a great many good, faithful, loyal people in this nation and the world? How would it be for the spiritual prosperity of the young if

they were assured of a love that endures and inspires and allows for imperfections and failings and mistakes and for repentance?

I do not think I will hear anything in this world more sweet and moving, and to me as a parent, more satisfying, than some words I heard from the tongue of a four-year-old in the middle of the night some years ago. There had been a childish infraction which was somewhat serious since it involved the use of a butcher knife between two little children, and since I have normal love for them and some normal anxieties for their future, I had interfered. There was a period of instruction, some punishment to emphasize it, a few tears, some explanations, and a time of self-examination. We were awakened very early the next morning to hear the two little girls talking. The three-year-old was in bed with the four-year-old, being comforted from some nocturnal fright. We heard the four-year-old say to her, "Don't be frightened, Nancy. You will be all right." And then, "Do you know something, Nancy? Do you know that Daddy and Mommy love us even when we are naughty. They're 'dis trying to teach us."

O the Lord help us to have wisdom enough and faith enough always to help them believe it and to make them know that their Father in heaven feels this way, also, that it is to us and to him they must turn in repentance, in faith, and in humility.

With this love and affection and confidence, young people need to be instructed. Someone once said that we habitually underestimate their intelligence and overestimate their experience. We expect them to act like miniature adults and yet often we do not teach them.

What is it that we need to teach them? We can be sure of their perceptiveness. We can be sure that they will see and hear and absorb and imitate, and therefore it is vital that what they see and hear and absorb is worthy of imitation. We need to teach them, as the Lord has taught us to teach them, the first principles of the gospel. We need to teach them prayer. We need to help them get a sense of their relationship with their Heavenly Father that will make them want to walk uprightly before him, that will help them to seek objectives and goals that go beyond the material. We should endeavor to teach them to want to educate and discipline their minds and to keep their bodies clean and healthy. In their youth they need to be taught that there are things worth sacrificing for, they need to learn good citizenship, patriotism, respect for others, honor and honesty, courage. They need to be taught to love good literature and beauty and God's world.

There is an enlightening, if some-

what sobering picture of what our young people need to learn, in the words of a Red Chinese intelligence officer describing captured American soldiers:

"He has weak loyalties to his family, his community, his country, his religion, and his fellow soldiers. His concept of right and wrong is hazy. He is basically materialistic and he is an opportunist. He is ignorant of social values. . . . There is little or no understanding, even among university graduates, of United States' political history and philosophy or of their own freedom's safeguards and how

bulbs or planning. Why not see if they will not just grow up and decide to be what you hope they will be?"

Young people need to be taught.

In addition to these fundamentals, youth need discipline, guidance. They need to be made accountable for their actions. They deserve to have fair rules established which are understood and then to have the rules consistently, fairly, and firmly administered.

Youth need high ideals and to be somehow moved to want to have the will power and the resoluteness to



these allegedly operate within their own decadent system."

Our young people need to be taught many basic things which we cannot assume they will acquire outside the home. We need to teach them there, and then to seek to spread our influence and effectiveness into the schools, the neighborhood, the community, and the nation.

I love some words attributed to Samuel Taylor Coleridge concerning what we should teach our children. It is said that a man widely known for his productive acres, sculptured gardens, and bright children, announced in the presence of Mr. Coleridge that he would not prejudice his children toward religion but would leave them to decide when they grew up. Coleridge is reported to have said to him,

"Bravo, this is a very progressive idea. Why do you not apply it to your fields and orchards and gardens in the future. Do not prejudice the soil to seed or weeding or cultivation, the trees to pruning or thinning, the gardens to

identify with them and to serve them. We talk here of character, of the convictions and courage and conscience which combine to produce and preserve much that is good about mankind."

A conference or two ago President McKay made a statement which has been echoed all over the nation, and I suspect beyond its borders, when he said that flabbiness of character and not flabbiness of muscle lies at the root of many of the problems of American youth.

Young people need to know that self-esteem is a prized possession and that self-esteem comes only when we live a life consistent with honor and with high principles which we know to be good. As a boy I had the blessing of a wonderful mother who moved me to read and to memorize. One of the most fruitful sources of wisdom that I found were the writings of Seneca, a Roman senator. Then one day I read the life of Seneca. Until then I had thought him to be one of the strongest and finest

and most admirable men with whom I had become acquainted through literature. But I read in that book how Seneca, lacking the courage of his convictions, had stood on the floor of the Roman Senate and justified Nero's murder of his own mother. I fell out of love with Seneca at that moment. I admired him no longer. My experience and witness is that youth generally have little admiration and confidence for adults who say one thing and do another, however superior their intellect may be.

Activity is one of the pressing needs

of youth everywhere. They need to be permitted to express themselves freely, creatively, responsibly, in wholesome action, under good leadership, in favorable circumstances, with worthwhile companions. I listened to a discussion between two wardens in our city at a convention. They agreed that there were two things almost invariably true about the inmates under their charge:

1. They had never had a chance to take part in organized activity under good leadership.

2. They had never learned responsible attitudes toward others.

Well, someone has to be the scout-master; someone must be the quorum adviser; someone needs to lead the chorus and to be the coach. Someone has to be interested enough if our youth are going to get what they need to mature happily. There has to be someone to lead them. Perhaps it is not inappropriate to quote some words already alluded to in this conference,

"If not by me, by whom?"

Young people need to be blessed with the opportunity to work. They must learn that there is no excellence without labor.



THE GREAT MISSIONARY SERVICE

Nathan Eldon Tanner

Assistant to the Council of the Twelve

President McKay, President Moyle, brethren and sisters: I am truly thankful for the opportunity of being here with you and attending this wonderful conference where one feels so keenly the Spirit of the Lord and the spirit of brotherhood and can enjoy this lovely music by the choirs which we have with us in our conference.

I feel very humble this morning and earnestly request an interest in your faith and prayers and pray that the Spirit of the Lord will attend me as I stand here before you this beautiful Sabbath morning. What a wonderful experience it is to listen to our great Prophet, David O. McKay—truly a prophet of God—and President Moyle, and the other leaders of the Church and kingdom of God here upon this earth. I am sure that we all have missed President Clark and his testimony and counsel, and pray for his well-being.

Where else in all the world, my brothers and sisters, are people privileged to listen to apostles and prophets? What a privilege we have of being and using our best efforts to help others be, "... no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (Eph. 2:19-20.)

I am very happy to have this opportunity this morning of bringing to you assembled here and to those parents and loved ones wherever they may be, who are listening in, greetings and glad tidings from Elder and Sister Hugh B. Brown, Elder and Sister Alvin R. Dyer, those dedicated mission presidents and their wives, who are doing such a wonderful job with the missionaries; that wonderful corps of faithful, energetic missionaries, and all of those fine people whom we saw in those delightful countries of Great Britain, France, and the Netherlands.

We have here attending these conference meetings at this time President Selvo J. Boyer of the London Temple, representatives of the five stake presidencies and two bishops from each stake. I appreciate more than I can possibly say the signal honor and privilege afforded Sister Tanner and myself of being able to accompany President and Sister McKay and their fine son and daughter and their party to London, England, where we were privileged to participate in the dedication of the magnificent Hyde Park chapel with its lovely organ, which Sir Thomas Bennett so ably described to you yesterday.

There we listened to that stirring testimony and message of the Prophet to the world and to that inspiring dedicatory prayer. It was a rare experience. We also felt the influence of the international Singing Mothers under the able leadership of Sister Florence J. Madsen, accompanied by Brother Frank W. Asper, all of whom were so well received throughout the British Isles.

I feel that President McKay would wish me to give you a brief report of my assignment and conditions as I found them among the Saints where we went.

As most of you know, Elders Brown, Dyer, and I were given the very pleasant assignment and privilege of organizing four new stakes, three in England and one in Holland. What a privilege and honor it is to be called to labor in the British Mission, from which eighty percent of the membership of this Church today can trace their ancestry. Every President of the Church, except Joseph the Prophet, has presided over that mission.

During the 124 years since Brother Heber C. Kimball was called to preside over the British Mission, thousands and thousands of British people have been brought into the Church. Approximately 60,000 of these devoted members have emigrated to make their homes in America, thousands of whom crossed the plains to be with the Saints, and many of whom willingly gave their lives in the struggle. Thousands of others in the Church are proud to trace their ancestry to other countries in Europe from which many of our leaders have come, while thousands of loyal, faithful members who remained in their native lands have carried on under many trials and tribulations, contributing much to the building up of the kingdom of God at home.

Brother Sonne gave you a very fine review of the missionary work in the land. You will be interested also in knowing the tremendous growth that has taken place in the Church in those areas since President McKay pronounced a new era and since the dedication of the temple in 1958, most of which has taken place within the last year and a half.

Although I haven't a complete picture, I should like to give you some information which I found most interesting. During that short period, the Church population in Great Britain has increased from approximately 10,000 to approximately 20,000, or nearly double.

Young people need to find faith in God and immortality, in the purposefulness of life and the perpetuation of human personality beyond the grave. They need to know that families can be eternal. They need to know for themselves the sacredness of service and the holiness of prayer. People who really know youth and who have had reason to assess some of their problems are saying wherever I go that what the young lack most importantly is faith and courage; faith and courage—ingredients with which they may best be endowed in the home, tools which are

not passed out in college, weapons which are not to be discovered in any military arsenal.

Finally, I mention that in all of these things and in every other worthwhile objective for them, youth need the example of adults whom they can honor and revere. In listening to young people all over the land I have heard very few references to the missile gap. It is not this gap that worries youth, but the gap between precept and performance, between knowledge and conduct, between ritual and righteousness, between what the adults say and what the adults

do. Youth, after all, is responsive to the values which the adult generations in fact—not in theory—exalt. Said Plato, "What is honored in a country will be cultivated there." And, we might add, in a home and family, in a neighborhood, a community, a church.

God bless us that we may recognize their great value and potential, that we may understand their problems, and that we may offer to them, out of the sincerity of our love for them, what they need. In the name of Jesus Christ. Amen.

The number of missionaries has increased from 150 to 500. There was only one mission in the British Isles known as the British Mission. Today there are four—namely, the British, the Central British, the North British, and the Scottish-Irish. There were no stakes then, while today there are four stakes. In order of organization they are, the Manchester, London, Leicester, and Leeds stakes.

The European Mission, including the British Isles, was composed of eleven missions when President Dyer was called to preside over it a year and a half ago. Today this same area is composed of eighteen missions and five stakes. The European Mission has been divided, as President McKay told you this morning, leaving President Dyer still with eleven missions, though seven have been placed in the new West European Mission.

The West European Mission consists of the four missions on the British Isles which I have named, the French, the French East, and the Netherlands missions, over which I have the honor of being called to preside.

I should tell you that the Holland Stake was organized March 12—the first stake to be organized on the continent of Europe. This makes a total of five stakes and seven missions in this area.

While this tremendous growth is taking place, it is impossible to keep up with the building program. In fact, the lack of buildings is very serious. We cannot begin to accommodate the new converts as they are being brought into the Church. In some branches there is only standing room for some of the people as they attend the Sacrament services, and they stand during the whole of the service.

I am pleased to report, however, that the Church, through the building committee, is doing all possible there, as

elsewhere in the Church, to cope with the situation. In spite of the tremendous growth that is taking place in these areas, I should like to point out the great need for more and more missionaries. In the Central British Mission there are eighty important cities or boroughs, with populations ranging from 25,000 to over 250,000, in which we have no missionaries whatever.

In the British Mission there are 136 such cities with no missionaries, while in the French East Mission we have fifty-five cities and in the French Mission 147 cities without missionaries. This means that in these four missions alone we have over 400 important cities and boroughs with populations of approximately 25,000 and over without any missionaries whatever.

While in the West European Mission, Sister Tanner and I had the rare privilege of traveling with Elder and Sister Hugh B. Brown, who have spent so many years in missionary work over there, and with President and Sister Dyer, and of meeting and associating with the mission presidents and many of the missionaries, and aiding in the organization of new stakes.

During our travels we met with thousands of the Saints. In fact, at the organization of the Leeds Stake we had in attendance 2,080 people. It was a great inspiration to me to meet with the missionaries in their conferences and to hear them bear their fervent testimonies to the truthfulness of the gospel and to have the privilege of interviewing them and feeling their fine spirit.

After attending one of these meetings, Sister Tanner said that when she went into that meeting and saw all those young missionaries—most of them from nineteen to twenty-two years of age—she thought, "What can these youngsters do in this great work?" You know, they are much younger than they were

when she was that age. But she said as she left that meeting, after listening to them bear their testimonies and expound the principles of the gospel, she had watched those boys grow into mature men, able and prepared to take the gospel message of salvation into the world. It is thrilling indeed to listen to this great army of missionaries—both elders and sisters—bear their testimonies and to see their enthusiasm and devotion as they go forward unselfishly with only one thing in mind, and that is to bear testimony to the world that the gospel has been restored through a prophet in these the latter days; that God is a personal God of body, parts, and passions; and that we accept Jesus Christ as the Living Son of the Living God and the Savior of the world.

As they teach repentance and the truths of the restored gospel, they encourage the people to follow the admonition of Moroni when he said, "And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost."

"And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5.)

In no other Church will you find an army of young men prepared to go into the world to carry the gospel plan of life and salvation. There are approximately eight thousand missionaries in the field today who are working night and day, and who often fast and pray to their Heavenly Father that they will do their work and carry forth the gospel message in a way that will be acceptable to him and bring the people to a knowledge and acceptance of the truth.

I call upon the world to hearken to their message, and without prejudice

put it to the test by praying earnestly to God the Eternal Father. Many of these young men have asked their missions to be extended beyond the normal time so that they might continue in the service of their Heavenly Father and of their fellow men. It is their hope that those who are seeking for the truth might hear and accept it.

You parents of these missionaries have every reason to be humbly proud, and I appeal to those parents whose children are not yet old enough to fill missions to set about now to teach and train and to prepare them in mind and in attitude to accept a call so that they might go forward as ambassadors of the Lord. This is a special call to the members of the restored Church. As the Lord said, "Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost." (D&C 68:8.)

As we interviewed dozens of men to

fill offices in these stakes and wards, both in England and in Holland, every man without exception expressed his gratitude for his membership in the Church and his appreciation to those who had brought the gospel to him and his family. They also expressed their willingness and desire to accept office and to labor in the Church and devote whatever time was necessary to carry out the assignments.

Among those selected as members of stake presidencies and bishoprics, we found industrialists, contractors, teachers, accountants, merchants, men in the Air Force and in the Navy, builders, and even the humblest of laborers. Though the majority of these men had been in the Church less than ten years, and many of them from one to five years, they are men with testimonies of the truthfulness of the work and of the joy of service. All were so thankful for what the Church meant to them in their lives and in their homes.

They expressed their humility and feel

keenly their lack of experience, but feel, as Nephi expressed himself as he prepared to go back and get the plates: "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.) And they have the knowledge and belief that they in and of themselves can accomplish nothing, but with the help of the Lord they will succeed.

One of the finest meetings Sister Tanner and I attended was a meeting of the stake missionaries in Leicester Stake, where the stake mission president had been in the Church only three years. The way he conducted, the lovely testimonies that were borne, and the devotion of those missionaries—all young in the Church—were most inspiring. They all stood ready, and expressed their desire to spend hours every week teaching and sharing the gospel



A WORLD MESSAGE

Ezra Taft Benson
of the Council of the Twelve

Someone has said there is a new Beatitude which reads: "Blessed is he who expects nothing, for he shall not be disappointed."

I stand before you this morning in deep humility and gratitude, my brothers and sisters, rejoicing in the opportunities and blessings which have been mine to be in attendance at this conference. With all my heart I endorse the counsel that has been given and add my witness to those testimonies already borne.

I think it was Edgar A. Guest who said:

"Some folks leave home for money
And some leave home for fame,
Some seek skies always sunny,
And some depart in shame.
I care not what the reason
Men travel east or west,
Or what the time or season—
The home-town is the best."

I am so happy, my brethren and sisters, to be with you today back here in

the bosom of the Church, and to realize that I can probably remain here beyond the end of this conference session this afternoon.

As I drove west a few days ago from my home of eight years in Washington to these valleys of the mountains, I caught myself singing many of the old familiar Mormon hymns: "O Ye Mountains High," "Beautiful Zion for Me." I had a great joy in my heart, and I had a great surge of freedom, I think augmented somewhat by the fact that I was behind the wheel of my own car after riding behind government chauffeurs for eight years.

It is good to be home. There is one expression that has become very dear to me. It has been repeated over and over again, I guess, hundreds of times by many people during the last few days: "Brother Benson, it is good to have you home again." It isn't half as good to have me home as it is for me to be home. It is a joy, my brethren and sisters, to be here to enjoy the warm welcome and the sweet spirit of brotherhood and fellowship that we have in the Church. I know it is very real. Of course, it isn't what it should be. It isn't what it could be. It isn't what it will be, as we continue to increase our faith and live more fully the gospel of Jesus Christ. But it is truly a sweet spirit.

I am grateful for the privilege of being back again associating with my brethren of the General Authorities. There is no

sweeter association in all this world among men than the association we enjoy as a body of General Authorities of the Church. And I say this after having traveled six million miles in forty-two nations during the last eight years. And I am grateful to be a part of this brotherhood, this fellowship, this spirit, which is part of the Church and kingdom of God.

I express my gratitude this morning for the interest that has been shown in my activities during recent years, for the support that has been given to my humble efforts. These have been eight rather difficult, eventful, and I must say, rewarding years. I have had a prayer in my heart constantly that I would never do anything that would hurt the Church, or my great country—your country.

I have missed the association of the brethren of the General Authorities. I think the happiest hour each week has been on Sunday when I had the pleasure of reading the minutes of the weekly meeting of the First Presidency and the Council of the Twelve, held in the upper room of the Salt Lake Temple. I am grateful to President McKay for kindly granting me this privilege.

I have missed the weekly travels to the stakes and missions of the Church, and yet I have had the glorious privilege of meeting the Saints in many parts of the world. I have had a conviction, through all this period, my brethren and sisters, that I was where the Lord wanted

with the people in their communities.

In conclusion I should like to join with those who have spoken in this conference and with those devoted missionaries, both full-time, stake, and district missionaries, in bearing my testimony to all who are listening. I should like to do this by telling an experience of Joseph Smith right here on the American continent in the year 1820, which to me is one of the most important and thrilling happenings since the resurrection of our Savior Jesus Christ, and one with which all members of the Church are very familiar, and which is being told by the missionaries throughout the world.

It is the story of a young boy, not yet fifteen years of age, who desired to know which of all the churches was true. He knew that God could not be the author of all the confusion where each church was zealously trying to establish its own tenets and disprove others. In order to get the answer direct, he went alone to ask God in prayer. As he knelt

in the grove by himself, he saw a pillar of light exactly over his head, which was above the brightness of the sun, and he saw two Personages whose brightness and glory defied all description, standing above him in the air.

One of them said to Joseph, "This is my Beloved Son. Hear Him!" As soon as Joseph could speak he asked which church he should join, and he was told to "join none of them, for . . . they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." (Joseph Smith 2:17, 19.)

As he left this grove, though he had been taught that God was just a spirit, he knew as he knew that he lived that God the Father and his Son Jesus Christ were personal beings, and he bore testimony that they had appeared to him and had instructed him. Though only an obscure boy, not yet fifteen years of age, he was ridiculed and persecuted by

ministers and men of high standing, who told him that there were no such things as visions or revelations in these days; that all these things had ceased with the apostles, and that there would never be any more of them.

However, though only a boy, he maintained that he had beheld a vision, and all the persecution under heaven could not make it otherwise. It was through him that the gospel was restored, and the Church and kingdom of God, known as the Church of Jesus Christ of Latter-day Saints, was established in which we have apostles and prophets and the priesthood of God with our beloved Prophet David O. McKay at the head of Christ's Church here upon the earth.

This is my witness to you this day, and I do hope and pray that we will all go forth, keeping all of the commandments of God, bearing this testimony to the world, as our missionaries are doing so effectively, in the name of Jesus Christ. Amen.

me to be. I hope and pray that I will always be where he wants me to be. I have had no doubt of that since President McKay in November 1952, realizing that there might be a request for me to occupy an important government position, said to me: "Brother Benson, my mind is clear, and if the opportunity comes in the proper spirit, I think you should accept."

The opportunity came in the proper spirit on a high spiritual plane, and I accepted. We have a responsibility as American citizens to respond to the calls of Presidents of the United States. As a humble stake president I had responded to such a call from President Franklin Delano Roosevelt and served for some time on a four-man national agricultural advisory committee during the 1940's.

But the thing I am most grateful for this morning is the faith and prayers that have been exercised in my behalf during the last eight years—first of all by my brethren of the General Authorities, by the members of my own quorum, by the First Presidency and others, by my devoted family, and my companion who always has come to the rescue especially during crucial periods—and we have had a few. I shall ever be grateful for the faith and prayers of the Latter-day Saints throughout the Church and for the faith and prayers of the people of all faiths from all over the free world. Hundreds, yes, thousands of letters, telegrams, telephone calls, and

other messages have given ample evidence of the great amount of faith and prayer that has been exercised in my behalf. Without this faith and without this help I am sure I could not possibly have accomplished even the small amount that I have been able to do.

Yes, it has been a politically sensitive position. There have been honest differences. Thank God we live in a land where men and women can differ honestly without fear. I have been in countries where that is not possible. I know that some of the differences have probably been inspired by political expediency, but on the whole I think they have been honest differences.

There has been criticism too, but I am frank and honest in saying that it has never bothered me very much, because in my heart I have been convinced I was doing the thing that seemed to me, at least, to be right, and the thing which our mail and other evidence also indicated represented the views of the overwhelming majority of the American people. And I have nothing in my heart, nor have I had, except a love for the people. I have had no bitterness. I have no bitterness today. At times when the wonderful representatives of the press, who have been such a help, have said, "Surely, you must hate these people who criticize you," I have usually replied, "I do not hate any living soul. I love all of our Father's children. True, I love some more than others."

But honestly, my brethren and sisters,

I have had no feeling of bitterness or hatred in my heart, for which I am deeply grateful because I have prayed—we have prayed as a family—that we could avoid any spirit of hatred or bitterness. I love our Father's children. I think the great rank and file of them are good. Oh, they have weaknesses—all of us do—but as I have visited them in forty-two nations, I found that they are very much the same. True, some of them have had leaders. Some of them have lost that which is priceless, yea, even more priceless than life itself—their freedom, their right to choose, their right to make their own decisions. But on the whole they are good people.

I like to think they have five things in common—five aspirations, five hopes. I have found that universally they long for peace, and I am confident that if the leaders of this world or of the nations of the earth respond to the will of the people, they will work and labor and pray for peace.

Secondly, they want to live as brothers, as neighbors, and friends. Third, they love their homes and families, and on the whole they want to be good parents. Fourth, they want to raise their standards of living. They want to enjoy some of the comforts of life, some of the opportunities for development and growth and culture. And fifth, they desire to do good.

Now, most of these people have been from the rural areas, but keep in mind that the rural people of this world rep-

resent more than half of the total population. They are people who have had their feet in the soil, who have been close to the land, who live and work in the country, and they are solid, substantial people, not easily stampered, who probably know about as well as any other segment of our population that "as ye sow, so shall ye reap."

I am grateful for the people I have worked with. I am grateful that my lot has been cast in large measure with the rural people of the world. I am grateful for the support I have had from many of these wonderful people, from the wonderful group of men who have been associated with me in the Department of Agriculture, for their spirit of loyalty and unity and devoted service. I am very grateful for the support I have had from the Chief Executive during these eight years, for his loyalty, for his deep spirituality, for his determination to do that which he believed to be right, and to approve my doing so as well. Also I am grateful that he remained true to his promise that I would never be asked to support any program or policy which I did not believe in, and I am sure he knew in his own heart that I would not do it anyway.

I say I love our Father's children. Hundreds and thousands of them I have contacted during the last eight years. Last night in the priesthood meeting we heard about the great "share the

gospel" program and the referral program. I have the names of some 9,000 men, approximately, with whom I have had personal contact in an official capacity. I hope to give referral cards for them. I would like to have every one of them hear the gospel. I wish that all of our Father's children might enjoy the blessings that come through an acceptance and living of the gospel of Jesus Christ.

Yes, even when I was in Russia, I expressed the hope to the Russian leaders, our hosts, that after my tour of duty was over for the government that I might have the opportunity of returning to Russia and being privileged to hold meetings to discuss my philosophy of life and to talk about things spiritual with the wonderful Russian people. Of course, I was not given a promise. The leaders of communism are afraid of the light of truth. But it is my hope and prayer, my brethren and sisters, that some time in some way the door may be opened in all the nations of the earth, that they might receive the message of the restored gospel; that they might enjoy the blessings of freedom under a system similar to what we enjoy here in this great land—a system that has brought us so much joy and happiness and so many of the good things of life—a system based on freedom of choice, on the private ownership of property, on the right to exchange our goods and

services with our neighbors.

Yes, I love this great land. It has been an honor to serve. I know that this nation has a prophetic history. I would to God that every citizen of this land might read the Book of Mormon prayerfully and learn something of the prophecies made regarding this land—the promises made and the conditions upon which they are made—that we might as an American people so live that these great promises could be fully realized; that we might come to know that the Constitution of this land has been established by men whom the God of heaven raised up unto that very purpose.

This nation has a great mission to perform. Here was prepared the place where the gospel could be restored as has been told so beautifully by Brother Tanner. It is my conviction that the world needs, as it needs no other thing, the gospel of Jesus Christ, and the people of the world want what the gospel will give, but they do not realize it. They want the anchor which the gospel provides, which gives them the answers to the problems that face them; that brings them a feeling of security and a feeling of inner peace. The gospel is the only answer to the problems of the world, my brethren and sisters. We may cry peace. We may hold peace conferences. And I have nothing but commendation for those

*Sunday Afternoon Session,
April 9, 1961*



**"MY
CHURCH
SHALL BE
CALLED IN
MY NAME"**

Marion G. Romney
of the Council of the Twelve

My beloved brothers and sisters, and I include all of you, both you in this building and you who are listening in on radio and television. I consider you all my brothers and sisters, for I know, as you do, that we are all the sons and daughters of our Father in heaven. I sincerely trust that you will join with me in a prayer that while I speak I may enjoy the Spirit and that you may enjoy the Spirit, for I am convinced with Nephi that "... when a man

speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men." (2 Nephi 33:1.)

I have a prepared talk in my pocket, which took me five months to prepare, titled "The Book of Mormon—The Keystone of Our Religion." You, of course, know what Brother McConkie did to it. (laughter) He has made me feel towards it as the player on a boys' baseball team felt towards left field. This player was taken out of a game to give Jimmy from the second string a chance to play. As luck would have it, Jimmy dropped the first two balls hit into left field. He was therefore taken out, and the left fielder put back in. The next two balls hit also went to left field, and the regular player dropped them. When he came off the field at the end of the inning, the coach said, "I wasn't surprised when Jimmy fumbled the ball, but I was surprised at you." "Well, Coach," said the player, "I'll tell you, Jimmy messed up left field so badly that no one can play it."

However, I do want to say one or two

things about the Book of Mormon before I get to the point that I have in mind to comment on.

As you know, the Book of Mormon is the current study course for Melchizedek Priesthood quorums. I urge everyone to read it during 1961, particularly Melchizedek Priesthood bearers. This I do because I think we need—as we increase in Church membership under the impetus of our great missionary program—to keep pace in the perfecting of our own lives. This we can do by putting on the "whole armour of God," as Paul says, (Eph. 6:11) or, as Peter puts it, by more rapidly becoming "partakers of the divine nature." (2 Pet. 1:4.) I do not know any more effective way to do this than to know and live the teachings of the Book of Mormon. The Prophet knew what he was talking about when he said that "... a man would get nearer to God by abiding by its precepts, than by any other book." (DHC. 4:461.)

The Prophet also knew what he was talking about when he said "the Book of Mormon" is "the keystone of our

who work for peace. But it is my conviction that peace must come from within. It cannot be imposed by state mandate. It can come only by following the teachings and the example of the Prince of Peace.

Yes, I am happy to be back home. It is my hope and prayer that I may be able to help in some small way to carry this glorious message to our Father's children. I have hoped and prayed that my services in the last eight years may have contributed somewhat to the great missionary effort of the Church. I wish that we might go to all the world—to Israel, where I have had the opportunity of two extensive visits recently, where miracles are being performed, where prophecies are being fulfilled. I wish we could go to the wonderful Arab countries. I shall never forget how I was received with open arms, how the hand of friendship and fellowship was extended to me there.

I shall never forget my visit to Egypt, and as a tangible evidence further of their love and friendship, they offered to me one of their choicest prized gifts—a wonderful Arabian stallion. I would like to see us carry the gospel to India, to the humble people of that land; to Pakistan, to China, to Yugoslavia, to Poland, to Russia, everywhere, because, my brethren and sisters, our message is a world message. This Church is a

world organization.

A hundred and thirty years ago, when the elders were assembled in conference to determine whether the revelations should be published to the world, the Lord saw fit to give a revelation to his Church, which was also directed to the world. He referred to it as his "Preface," or his "Introduction to his Book of Commandments," and it is the first section of the Doctrine and Covenants, from which I quote these words: (Note them carefully.)

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; . . .

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them." (D&C 1:1-2, 4-5.)

So our message is a world message. It is intended for all of our Father's children. When God the Father and his Son Jesus Christ saw fit to come here to earth and appear to a boy prophet, surely such a visitation was intended to bless all of our Father's children.

I testify to you today, my brethren and sisters, that the gospel is true; that it has been restored to the earth in its purity, in its fulness. Mormonism is the gospel of Jesus Christ in its fulness, and therefore Mormonism is true. God help us to live the gospel. I testify to you that God has again spoken from the heavens. The heavens are not sealed. The vision of God the Father and the Son to the boy prophet did in very deed occur. God lives. Jesus is the Christ, the Redeemer of the world, not just a great moral teacher, as much of the Christian world is claiming, but the Savior of mankind, the very Son of God.

Joseph Smith was a prophet of the Living God, one of the greatest prophets that has ever lived upon the earth. He was the instrument in God's hand in ushering in a great gospel dispensation, the greatest ever, and the last of all in preparation for the second coming of the Master.

I bear witness that these things are true, and that we have standing at the head of the Church today a prophet of the Living God, who holds all the keys and authority necessary to carry forward our Father's program for the blessing of his children. As God lives, I know these things to be true and bear this witness to you, my brethren and sisters, in the name of the Lord Jesus Christ. Amen.

religion." We may not know all he had in mind when he said this, but we do know the statement was amply justified because the authenticity of the Book of Mormon rests upon two facts, acceptance of which is tantamount to acceptance of the whole of the restored gospel, namely: the fact of modern revelation, by which I mean direct communication from God to men, and the fact that Joseph Smith was a prophet of God.

Acceptance of the Book of Mormon requires acceptance of these two facts, because they are inseparably connected with its coming forth. If one accepts them and the Book of Mormon, he cannot deny the restored gospel, for it rests upon the same two facts. The person who knows the Book of Mormon is true has passed the point of no return, so far as conversion is concerned. He has come out of darkness into the glorious light of truth. He has, in effect, accepted the gospel of Jesus Christ.

I would now like to say a few words about the significance of this confer-

ence. I have been thinking about this as I have sat here on this stand during these conference sessions and considered what was going on. I do not think I have the language to convey to you its full significance, but I can say that it represents the most effective force in the world for the good of humanity.

We have great gatherings, of course, in the United Nations. Representatives from the governments of the world convene to deliberate, to reason, to argue, to compromise, to try in every way devisable by the human mind to resolve differences. I suppose most of them come with honest hearts to try to bring peace to the world.

We have come to this conference from many nations of the world—not, however, as representatives of the governments of these nations. We are here representing the leadership of the kingdom of God. This Church is the literal kingdom of God in the earth. We did not come to argue, to jockey for position, to compromise differences and establish policies. We came here to hear and learn the word of God as he

has and does now reveal it through his appointed servants, and to take it back and teach it to our people. We know that the gospel of Jesus Christ, of which this Church is the repository, is the one and only way of peace. We know that to everyone who accepts and lives it there comes peace—peace in his heart—even in the midst of turmoil in the world. We know that if the people of the world would accept it and live it, we would have peace in all the world. We are in very deed representatives of Jesus Christ our Redeemer and his Father, God our Eternal Father. Our authority comes from them.

This is the Church of Jesus Christ. It is the Church of Christ by his own statement as to what his Church had to be. I am going to take the time to read to you what he said his Church had to be. Brother [Milton R.] Hunter told about the visit of Jesus to the Nephites after he had completed his post-resurrection ministry among the Saints at Jerusalem. When he appeared to the Nephites, they saw him as he was—a glorified man of flesh and bone

and spirit. He walked with them, and he talked with them. He organized his Church among them. He clearly pointed out to them two distinguishing characteristics of his Church. He chose, as you remember, twelve disciples who were to serve among the Nephites as the Twelve Apostles served the people in the land of Jerusalem.

"And it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus, it came to pass that the disciples were gathered together and were united in mighty prayer and fasting.

"And Jesus again showed himself unto them, for they were praying unto the Father in his name; and Jesus came and stood in the midst of them, and said unto them: What will ye that I shall give unto you?

"And they said unto him: Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter.

"And the Lord said unto them: Verily, verily, I say unto you, why is it that the people should murmur and dispute because of this thing?

"Have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name? For by this name shall ye be called at the last day—[That great day when we shall be called to stand before him to be judged];

"And whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day.

"Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye

shall call the church in my name; and ye shall call upon the Father in my name that he will bless the church for my sake.

"And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel." (3 Nephi 27:1-8.)

How about the name of this Church? What is it? It is "The Church of Jesus Christ of Latter-day Saints." How did it get the name? Did Joseph Smith select it? No. The Lord Jesus Christ himself told Joseph Smith to name this Church "The Church of Jesus Christ of Latter-day Saints." I will not take time to read the instruction. You will find it in the 115th section of the Doctrine and Covenants. In that revelation Jesus refers to "all the elders and people of my Church of Jesus Christ of Latter-day Saints scattered abroad in all the world; For thus shall my church be called in the last days, even the Church of Jesus Christ of Latter-day Saints." (See D&C 115:3-4.)

Now what about the other point? It is my church "if it be called in my name . . . if it so be that they are built upon my gospel." Now what is the gospel of Jesus Christ? I would like to read to you out of this same chapter, the 27th chapter of 3rd Nephi, the gospel of Jesus Christ, as defined by the Master himself—not by Joseph Smith, not by men, but by Christ himself as he stood among the Nephites, as a resurrected being. To me it is marvelous:

"Behold I have given unto you my

gospel [he said], and this is the gospel which I have given unto you—that I came into the world to do the will of my Father, because my Father sent me.

"And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil—

"And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, [in the universal resurrection], that they may be judged according to their works.

"And it shall come to pass, that whoso repenteth and is baptized in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.

"And he that endureth not unto the end [this is the Redeemer speaking], the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father.

"And this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words.

"And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

"Now this is the commandment [said



SHARING THE GOSPEL

John Longden

Assistant to the Council of the Twelve

From this conference, these excellent sessions which have been held, with the Spirit of the Lord in attendance, we have been fed the bread of life,

and we have been fed those things pertaining to eternal life which will help us in our daily lives here in mortality. I believe there are a few lines which would sum up very beautifully the truths that have been spoken from this pulpit.

It is a simple prayer, and as far as I am concerned, the author is anonymous. "O God, our Father, always keep us thankful, and never let us forget the source of all our blessings and our great privilege to share them with others."

I am so grateful for those words because I feel they sum up beautifully the things which have been given in these marvelous sessions from those who have preceded me. The opening remarks of President McKay, saluting

youth, commending them for their courage and fortitude in seeking to know the truth and to follow it, were most inspirational, as has been each of the brethren, to Brother Romney who has just preceded me with his beautiful testimony of the divinity of Jesus Christ.

There is one, I should like to say at this point, whom I have missed, and I am sure I voice the thoughts of thousands who have been and are here; the voice and the words of President J. Reuben Clark, Jr. God bless you, President Clark.

Because of this sharing, there was an assignment that came to Sister Longden and me last November—it came earlier than that but because of conditions and circumstances over which we had no control, we were not able to start our

the Redeemer]: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.

"Verily, verily, I say unto you, this is my gospel; . . ." (3 Nephi 27:13-21.)

Then he adds that "if ye do these things blessed are ye, for ye shall be lifted up at the last day," (*Ibid.*, 27:22.)

Now this Church is the Church of Jesus Christ. Of course, no one can know this fact with certainty unless he has received a witness from the Holy Ghost. Everyone who will look can see, however, that the Church meets the requirement laid down by the Redeemer. It was named by him, it is called after him, and it is built upon the gospel as he defined it.

This Church is the standard which Isaiah said the Lord would set up for the people in the latter days. This Church was given to be a light to the world and to be a standard for God's people and for the Gentiles to seek to. This Church is the ensign on the mountain spoken of by the Old Testament prophets. It is the way, the truth, and the life.

I know these things are true. I know them by the witness of the Spirit to my soul, and I bear you that witness. I know Jesus Christ lives. When I think of him, my Redeemer, I am always moved. In my mind's eye, I see him in that great council before the world was, when he said in effect to his Father, "I will go. Mine be the willing sacrifice, the endless glory thine."

I view him as the Creator of this world and of the starry heavens. In this respect it is difficult for us to

realize the greatness of Jesus. Enoch was amazed when the Lord showed him his creations. He referred to the number of them in this language: ". . . were it possible that man could number the particles of the earth, yea, millions of earths like this, it would not be a beginning to the number of thy creations; . . ." (Moses 7:30.)

I think of this man—this Son of God, Jesus—as he stood on Mount Slem before the brother of Jared in his full-length spirit body and said: "Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. . . ."

" . . . Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.

"Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." (Ether 3:14-16.)

That was 2,200 years before he appeared on earth as the infant son of Mary. I think of his coming into this world, the Son of Mary and God the Eternal Father.

I think of him as he went through his life, teaching and blessing the people.

And, oh, I think of him in Gethsemane, when he suffered the pain of all men, that we might be forgiven of our sins on conditions of repentance. I think of Luke's statement describing Christ's suffering in Gethsemane: ". . . his sweat was as it were great drops of blood falling down to the ground." (Luke 22:44.) And of Christ's statement

to Joseph Smith: ". . . Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

"Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men." (D&C 19:18-19.)

By his suffering he put into effect the plan of mercy, the merciful gospel plan of redemption by which all men may be cleansed of their sins.

And then I think of him on the cross. I think of him in the garden, when he spoke to Mary, following which the light and knowledge broke through upon his disciples that he in reality had won the victory over death, bringing about not only his own, but the resurrection of all people.

I think of him with the Father in the grove with the Prophet Joseph. I know he lives.

I know my Redeemer lives. "Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior." (D&C 76:1.)

I bear you my testimony that this statement is true, and this witness which I bear will be binding upon you; for I, like my brethren of the presiding councils of the Church, am a called and ordained personal witness of the Lord Jesus Christ.

This Church is the Church of God. We do have the gospel of Jesus Christ. If we will live it, we will gain the promised blessings. That this may so be, I humbly pray in the name of Jesus Christ. Amen.

journey until the fourth of November 1960.

We left Salt Lake City with President and Sister Kendall W. Young, who were to be installed in the French Polynesian (or Tahitian) Mission, and with us were their four little children—the oldest not yet seven. You talk about faith—here it is exemplified—these people willing to leave the comforts of home and the pursuits here of their daily labors to go out and serve the Lord in those beautiful but faraway islands of the South Pacific.

We arrived in Papeete, Tahiti, after twenty-seven hours. The final journey from Honolulu to Papeete took ten hours and fifteen minutes which is quite a long time to be in the air. But we were blessed. We arrived there Saturday

morning. On Sunday, the next day, President Young was installed as the new mission president. President Joseph R. Reeder was released as president of the French Polynesian Mission. In a few days President and Sister Reeder, their son and daughter and a young elder, Ralph Anderson from Brigham City, Utah, who was in the Tahitian Mission presidency, started for Rarotonga on the Church ship, *Paraitia*, so named after Addison Pratt, one of the first missionaries to labor in the South Pacific isles as early as 1844. That will give you an idea of how our "sharing" was taking place even in those early days.

President Reeder was installed the following Sunday as President of the Rarotonga Mission. We had eighty-one

percent attendance in our meeting that day. That is something for you stake presidents here in the States to shoot at—eighty-one percent of the total membership of the Church on the Island of Rarotonga—as we created a new mission in the Cook Islands with headquarters in Rarotonga.

The missionaries in Rarotonga as well as those in Tahiti, Tonga, Samoa, Australia, and New Zealand, are dedicated young men, giving their all in sharing the gospel.

I shall always remember one missionary who wished to stay several months longer after completing his full term in the mission field, but he sensed that finances might be running short at home so he wrote to his mother, who is a widow, asking her advice. While we

were in Tahiti he received a letter from her stating, "If necessary, I'll scrub floors in order to keep you in the mission field your full time and longer." Faith, sharing with others!

The missionary activity in these two missions, the increasing baptisms, the stepped-up interest of investigators is most heartwarming. I believe our members there are fully converted to the truth and know why they are being baptized. There is a lovely missionary endeavor which takes place every three weeks as each Matson liner comes into Papeete. The French and the Tahitian branches, combined, furnish a forty-five-minute program for all the tourists on board ship, and there is usually a full complement of passengers. The program consists of classical as well as native music sung by a chorus of beautiful young Tahitian members led by one of the missionaries. There are also some impressive native dances by young and old, and you would thrill at the music—the choruses, the individual numbers. We were told by the captains of both ships on which we witnessed the show that this was always the favorite entertainment of their passengers.

Our journey then took us to Suva, Fiji, and to Nukualofa, Tonga, where we met with President M. Vernon Coombs and Sister Coombs. They have been in the mission field in Tonga on and off since 1911. The people love them, and they love the Tongan Saints. President Coombs had arranged an interview with Crown Prince Iungi, who was very grateful for the courtesy and hospitality extended to him by President McKay on a visit here a few years ago. Perhaps one of the most thrilling, humbling moments of our lives was as we arrived at the Church college in Nukualofa. The Saints were all dressed in pure white, mostly sitting on the floor to make more room. As we arrived they stood and sang like angels, "We

Thank Thee O God For a Prophet." Right then I had the privilege of telling them I knew they were singing their thanks for our prophet, David O. McKay, and I would convey their love and greeting to him.

I shall never forget the 1,400 Saints assembled at a music and dance festival presented by several branches of the Tongan Mission. This time we saw the great MIA program in action. I am ready for any stake president now, or anyone in the Mutual organization who says, "It won't work in our stake." We saw it work. We saw this marvelous program in action—dancing, singing, the drama, speech. Also we met with Tongan Master MMen and Golden Gleasers.

Yes, sharing the gospel is a happy experience—more so when we see the gospel principles applied in the daily lives of others. I am grateful for the faith of the missionaries in the South Pacific and, though we are limited in number in some of these missions, the mission presidents are meeting this challenge through the development of young Tahitians, Tongans, and Samoans who are qualified and worthy, who already know the language. These young people are called as missionaries to serve with the missionaries from the States. That is doubling our number of missionaries, and great good is being accomplished.

From Tonga we moved on to Samoa, where a fine work is being accomplished. Here we saw much of another phase of activity in the Church—the labor missionary program. It was my privilege to hold a special meeting with seventy-seven of them, and then as the Apia Chapel was dedicated with 526 in attendance, to see and hear a chorus of fifty young labor missionaries dressed in white shirts and trousers with black bow ties, singing under the direction of Sister Barker, whose husband is the principal of the Church school at Pesega.

They sang with so much meaning, and they sang not only in Samoan, but they had learned also the English interpretation. The building program is going forward in Samoa, as will the proselytizing and school programs.

Last year in Samoa there were 2,393 baptisms. That is about an average of forty for every missionary. I am sure that will make President Moyle happy. We talk about "sharing the gospel." They have been doing that down there. Three years ago there was one entire village of forty-five converted because of the activity of our missionaries. When we held a service there, three years later, there were 150 in attendance in that little village.

They have many ideas that they are putting into effect in order to bring to these wonderful people of the South Pacific the Pearl of Great Price. I cannot say too much for the work that has and is being done by President Charles I. Sampson and his most dedicated counselors, President Rivers and President Harrington. President Harrington, a stalwart young man graduated from Stanford University, a Samoan, his parents living in Honolulu, will soon be winding up his two and a half years in the mission field—a tower of spiritual strength to his people.

We were so pleased to see the schools as well as the churches teaching people to develop and utilize the talents with which God has blessed them! Yes, we are truly sharing the gospel of Jesus Christ with these wonderful people of the South Pacific.

Our journey was extended to include those great countries of Australia and New Zealand. We had the opportunity of touring the Southern Australian Mission and the Australian Mission. When you travel from Melbourne, which is the headquarters of the Southern Australian Mission, and go around to Perth, it is like traveling from Salt Lake City to New York. And



"IN THE SWEAT OF THY FACE . . ."

Henry D. Taylor

Assistant to the Council of the Twelve

"In the sweat of thy face shalt thou eat bread." (Gen. 3:19.) In these words the Lord gave to Adam and Eve, as they were driven from the Garden of Eden, the economic law by which they and their posterity should live out their lives here upon the earth. All laws given to Adam, we are advised, were spiritual laws. Inasmuch as he was given the edict that in the sweat of his brow he should eat bread, and this to be produced from the earth, which had been condemned to bring forth thorns and thistles, we can logically conclude that work is a spiritual law.

We should understand, however, that Adam and Eve were put under no curse, but rather the ground was cursed for Adam's sake or for his good and benefit, for the Lord further stated: "... cursed is the ground for thy sake." (*Ibid.*, 3:17.)

It was just twenty-five years ago at the April 1936 general conference that the divinely inspired welfare plan was announced, giving renewed emphasis to principles as old as the Church itself. At the following conference in October, the First Presidency explained the primary purposes for the establishment of

in the other direction, when you leave Sydney, of the Australian Mission, going north to Cairns, it is a similar distance. At the time we left, a new area was being opened, as Brother [Spencer W.] Kimball had encouraged them to do, in Darwin and Port Moresby and Thursday Island in New Guinea. This was after a survey had been made at the time of the visit of Brother Kimball.

Christmas Eve we were in the railroad yards at Perth—106 degrees, and we saw a little train—not the luxury and the comforts and conveniences to which we are accustomed in this nation. Twenty-five of our members, including one little family of seven, mother and father and five children were leaving for New Zealand to go to the temple to be sealed to one another. I called Sister Longden's attention to the little canvas bag on the back of the railroad car, and in that bag was the culinary water which was to sustain them until they were able to refill it. Faith! Because they had received that witness Brother Romney has just spoken of! They had that evidence in their souls. The light of the gospel of Jesus Christ had penetrated the darkness, and they felt the spirit of urgency to go to a temple of the Lord. They were willing to sell all their possessions. It would take some three weeks for their journey, changing to four different trains going through Australia, and then in Sydney they would board a ship which would take them to Auckland. They would then travel another eighty miles to the temple site. They knew they were doing the will of the Lord. We shall never forget the look of hallowed, excited expectation on the faces of each of those dear Saints.

We truly saw the gospel of Jesus Christ in action. President Moyle used the word this morning—applying—application. We hear, we read, we have an opportunity to believe, and then we must apply these truths in order to

reap the blessings. I am so thankful that our journey was extended to Australia and New Zealand, that we came to know these wonderful people. I held three stake conferences in Australia, in Melbourne, in Sydney, and Brisbane, and was privileged to see the faith of the people there and the attendance at our meetings and to hear some faith-promoting stories and witness them.

I could mention other similar experiences. Sixty-nine Tongan Saints, when we were in Suva, were just returning from the temple, happy and at peace because they had realized lifelong dreams. Another thirty-eight disembarked from a huge plane in Auckland three days before we left for home. We met them in Auckland at the airport. Nine couples, nine fathers and mothers and twenty children were going to the temple to have that eternal union. God bless them.

After spending ten days each in the New Zealand South and New Zealand missions, we held three stake conferences in New Zealand: Hawkes Bay, Hamilton, and in Auckland. I am grateful for the memories I have of these experiences. The attendance was excellent in all stakes. Fifty-three percent were present at our meetings in Auckland, even though the Auckland Stake had been divided two and a half months before when Brother Kimball was there creating a new stake, Hamilton, leaving only part of Auckland Stake. It has been wonderful to shake the hand of President William Roberts, from Auckland, here for this conference, also of President Higbee from Hawkes Bay and others here from these stakes of Zion down under.

Now in conclusion, as we share this gospel with others, may I give you the words of the Lord as recorded in the seventh chapter of Matthew. Christ had been teaching the people in his customary way—by parables. He spoke of one of the men who was wise, because

he built his house upon the rock, and the one who was foolish, because he had built his house upon the sand. I am interested in the closing words of that chapter, "And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine."

"For he taught them as one having authority, and not as the scribes." (Matt. 7:28-29.)

May we then be wise and follow the teachings of our great prophet and mouthpiece of the Lord today, as well as of those who have been called to labor and serve with him, and the leaders in the missions and in the stakes and wards and branches, and all the auxiliary organizations, for we are being taught and led by authority and not by the teachings of the scribes. We then will be true Latter-day Saints.

I am deeply thankful for my membership in this, the Church of Jesus Christ of Latter-day Saints. May I give you in conclusion the words of Karl G. Maeser. The gospel has been summed up for us—the kingdom. Those who will inherit the kingdom must be true Latter-day Saints. This is Brother Maeser's definition of a true Latter-day Saint. "A true Latter-day Saint is one who has dedicated himself soul and body to God in all things, temporal and spiritual, in all his doings, in all the meditations of his heart, in all his desires, his anticipations and hopes for the future, in life and in death to belong to the Lord only, and has based all his actions, all his thoughts, all his endeavors, all his interests upon that foundation that he belongs to the Lord." As we truly belong to the Lord we will feel called to share that belonging with others.

May we be true Latter-day Saints, sharing the gospel freely with others, I humbly pray as I bear my witness to you that these things are true, in the name of the Lord Jesus Christ our Savior. Amen.

the program. One of the basic principles, they stated, was: "Work is to be re-enthroned as the ruling principle of the lives of our Church membership." (*Conference Report*, October 1936, page 3.)

To carry out the purposes of the program, it was intended that all members of the Church should join together and work and labor to produce and process the commodities necessary to care for the "Lord's poor," that is the worthy needy, and that those needy, who were to receive assistance, should, to the extent of their ability, work for the help

received. In this manner there would be no dole, no receiving something and giving nothing in return. It will be understood that an essential factor of this great movement, the welfare plan, is work.

From early youth, Latter-day Saints have or should have been taught to regard work as honorable and to dignify it by performing an honest day's work for a fair day's pay. The poet Carlyle expressed this sentiment when he penned the lines: "All work, even cotton-spinning is noble; work alone is noble." The Apostle Paul clearly understood

and emphasized the principle of work. In his epistle to the Thessalonians, he reminded them: "... this we commanded you, that if any would not work, neither should he eat."

"For we hear that there are some which walk among you disorderly, working not at all, but are busybodies."

"Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."

"But ye, brethren, be not weary in well doing." (2 Thess. 3:10-13.)

Many have viewed with concern pres-

ent-day trends continually to shorten working hours. The existing forty-hour week seems destined for revision downward, as agitation mounts to reduce further the working week to thirty-five or even thirty hours, with no decrease in benefits. Then there are those who look forward with anticipation to age sixty-five as the time of retirement from all work and labor. Much to their sorrow, many discover that too much leisure time may create problems not anticipated and brings disillusionment and unhappiness. They learn the important truth that work is a great blessing and can result in joy and happiness to themselves and to mankind. They also discover that doing nothing is one of the hardest of all jobs. When you get tired, you can't rest. You are in bondage when you refuse to work.

Elizabeth Barrett Browning said: "Free men freely work: Whoever fears God, fears to sit at ease."

Idleness is an offense against the gospel and has received the Lord's severe condemnation. He denounced it with vigor and vehemence when he instructed:

"Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." (D&C 42:42.)

"For the idler shall be had in remembrance before the Lord." (*Ibid.*, 68:30.)

On another occasion he counseled:

"Let every man be diligent in all things. And the idler shall not have place in the church, except he repent and mend his ways." (*Ibid.*, 75:29.)

Brigham Young admonished the Saints by saying:

"To give to the idler is as wicked as

anything else. Never give to the idler." (*Discourses of Brigham Young*, p. 275.)

The First Presidency expressed disapproval of the evil of idleness when in explaining the purposes of the welfare program, they stated, that it is among other things:

"To set up . . . a system under which the curse of idleness would be done away with."

The life span of man is constantly lengthening. More and more elderly citizens are confronted with the problem of properly utilizing leisure time in accordance with their desires, experience, knowledge, and abilities. These sunset years can be rich, rewarding, golden years, filled with work and activity as witnessed by the serene, happy faces of the aging temple workers, and the research people in the Genealogical Library. I was deeply impressed and touched with the look of happiness and contentment on the face of a ninety-two-year-old brother engaged in labeling cans at Welfare Square. Work to him was worthwhile and precious.

How glorious it is that the Church provides ways, means, and opportunities for those growing older to engage in interesting and constructive work; and how proud we should be to belong to such an organization.

President McKay in his eighty-eighth year is an inspiration and a shining example to all of us; in his office from early morning until evening, traveling throughout the world, guiding, stimulating, and inspiring the Saints.

Inactivity or refraining from work can produce a deterioration of both muscle and mind. The body accumulates poison when it ceases to be active. The mind becomes weak and dwindles in effective-

ness when not stimulated by vigorous mental exercise. On the other hand, work is conducive to good health, contentment, and cheerfulness. Some of its happy results are peace of mind, a hearty appetite, sound sleep, and undisturbed rest.

" . . . work out your own salvation with fear and trembling." (Phil. 2:12.) To Latter-day Saints, this is not just an empty phrase, it is a profound truth. Working out one's own salvation is the concern of every individual, contemplating and requiring more than mere lip service. Each of us will at some future day stand before the judgment bar of God to answer for our acts in this life. John the Beloved Apostle foresaw in vision this memorable event and described it in these words:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12.)

So we can say with grateful hearts, "thanks, Heavenly Father," for the privilege and the blessing of work; and as one has so aptly said, "For the might of it, the pride of it, the glory of it, the peace of mind that comes from the strain of it."

I bear you my witness, my brothers and sisters, that the principle of work is a God-given and spiritual law. I humbly pray that each one of us will labor diligently, so that some day we may merit the words of approbation, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord," (Matt. 25:21.) in the name of Jesus Christ our Savior. Amen.



"... WITH ALL THY GETTING GET UNDERSTANDING"

Theodore M. Burton

Assistant to the Council of the Twelve

My brothers and sisters, I am conscious at this time of the responsibility that rests upon me. I pray that your faith might be exercised in my behalf that it might come to me as a wave of

friendship, so that feeling your confidence and your love I might be able to say something that will be helpful and edifying to you.

As I have heard my brethren in this conference speak, these marvelous sermons, which have moved me at times to tears, have made me conscious of the feeling of responsibility they have tried to implant in our hearts. After all, we have been chosen for a great and a noble purpose. We are a chosen people, a people set apart, blessed, and ordained—in fact, foreordained—for a very special responsibility. Therefore, we must take this responsibility very seriously and realize that we were not chosen nor set apart to rule, but chosen and set apart to serve, to be the servants of all with whom we come in contact.

We can best serve by teaching the divinity of Jesus Christ.

As I formerly began my organic chemistry lectures each fall at Utah State University, I used to bring to my class a small rectangular metal box. It was a breadbox, painted green, and as I brought the box into the lecture room and put it on the lectern, I would turn it so that the students could see written on the front of it "BREAD," and that aroused their curiosity. Every fall some student would accommodate me by asking "Why the bread, Dr. Burton?" And that would give me my cue to answer, "This is the 'bread of life' of organic chemistry." This made them curious to know what I had in the box—sandwiches, cake, cookies, or perhaps actually bread for a chemical experiment.



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Later on in the lecture, I opened the box and showed them what was in it. They were amazed to see that the box was filled with tinker-toys. Yes, the box was filled with balls and sticks and tight coils of stiff wire. In fact, they looked just like baby's playthings, and when youngsters came into my laboratory, and I had to amuse them, I would actually let them play with these as toys. The only difference between these toys and ordinary tinker-toys was that the balls had been painted various colors—green, red, blue, purple, black, white—and that the holes drilled in the balls were drilled at very precise angles.

Chemists use these tinker-toy units to construct models of complex organic compounds. When I wanted to lecture, for instance, on carbohydrates to show students the structure of sugar or the structure of starch or cellulose, I used these tinker-toy models to illustrate molecular structure. Or when I lectured on proteins and had to show them the structure of the amino acids or how these were put together to form protein molecules, I used these balls and sticks and pieces of wire to show how the molecule was built and constructed.

I once heard an internationally known chemist lecture to us on the structure of enzymes. He used just exactly these tinker-toys, building first one part and then another part, and putting the parts together until he finally showed us exactly the thing that he wanted to demonstrate. Now, wouldn't it be ridiculous to criticize a chemist of such stature because he used such simple tools or to regard his ideas as childish because he used tinker-toy models to illustrate his ideas?

It is the use that determines the value of a thing—on the one hand, a child's plaything, but on the other hand a useful tool in the hands of a highly trained, competent scientist. A wise man looks at the results—not the tool. A simple tool in the hands of a skilled craftsman would be a marvelous thing. On the other hand, the finest of hand tools, or even a machine tool, in the hands of a clumsy afo would be valueless.

Now, speaking of tools, God did not hesitate to use simple tools wherever he had to. We are the tools of God, and God has had to use men wherever he found them and as he found them. But the question comes to one's mind, Why didn't God, for instance, speak to Eli, for Eli was at that time the prophet and high priest in ancient Israel? But Eli could not or would not do as he was told. He had two sons, Hophni and Phinehas. They were heirs to the priesthood, but they were profligate and wicked, and Eli could not or did not control them.

Thus, the Lord had to choose someone else. He chose a small lad, and as God called, "Samuel," Samuel answered: "Speak, for thy servant heareth."

(1 Sam. 3:10.) And soon, all Israel from Dan to Beersheba, knew that Samuel was a prophet of God.

When, later on, the great King Saul became disobedient and had to be set aside and replaced, Samuel, in his old age, because the Lord told him to go to the house of Jesse, would have chosen Eliab. But when he would have chosen Eliab, the Lord said to Samuel, "... Look not on his countenance, or on the height of his stature, because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (*Ibid.*, 16:7.)

So Abinadab, Shammah—all seven sons of Jesse were passed over, and then the Lord told Samuel to choose David, the shepherd lad, for he was obedient enough to listen. David was teachable,

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Breath of summer,
Sight of sea
While twilight rests
On its majesty:
Plaited crevasses
Gird its face,
Glaciated ribbons
With tearful trace
Of earth's emotion
Heavily spent,
Bathes it in beauty—
Heaven sent.

and so he became a useful tool in the hands of the Lord.

Why was John the Baptist chosen to be the Elias to announce Jesus Christ? There were twenty-eight high priests in Jerusalem between the years B.C. 37 and A.D. 68, yet not one of these learned, highly trained, capable men was chosen. And why was not Annas chosen or his son-in-law, Joseph Caiaphas? Read their own judgment recorded in the words of the scriptures when they sent officers to arrest Jesus, "Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?"

"The officers answered, Never man spake like this man.

"Then answered them the Pharisees, Are ye also deceived?

"Have any of the rulers of the Pharisees believed on him?

"But the people who knoweth not the law are cursed." (John 7:45-49.)

In other words, they were cursing those who believed the Son of God. In the pride of their learning they were not humble enough to believe, and God could not use such people. They had ears, but they could not hear. They had eyes, but they could not see. And so it was that God promised that in the last days he would restore all things of the kingdom, and just as the Lord had promised, he had to fulfil. So it came time for the Lord to keep the promise he had made and restore all things, but he needed someone on earth he could trust. He needed someone he could teach.

Why didn't he take the learned, trained theologians of that day—men trained in the ministry? For the same reason, brothers and sisters, that many times he cannot use some of us because we will not listen or we cannot listen.

Now hear the words of the Lord: "But behold, verily I say unto you, that there are many who have been ordained among you, whom I have called, but few of them are chosen.

"They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day." (D&C 95:5-6.)

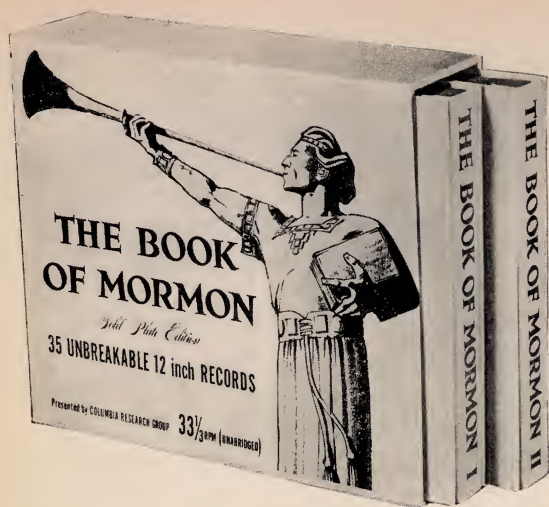
And that is just exactly what many of us do, when the gospel is so light and so bright around us that a child could see. Many times we close our eyes and close our ears and will not see or listen.

So, when it came time to fulfil all things, the Lord had to choose a simple farmer boy—Joseph Smith—one humble enough to listen, one obedient to God, one who would not rely on his own wisdom, but who would be willing to learn and to obey.

Now, these God-chosen men that I have mentioned were not ignorant men. They were plain men and untrained, but Joseph Smith, I say, was a learned man, as were those who have followed him in that office. A learned man is one well informed, one who knows the truth, one who has great knowledge, one who has learned the truth by instruction and by study and by experience.

Now, Joseph was instructed of God, and the greater the teacher, the greater the pupil may become. So Joseph, who was instructed of God, became a very, very learned man. These men we sustained at this conference as prophets, seers, and revelators, because they have been instructed of God, can instruct us, if we will but listen and open our hearts.

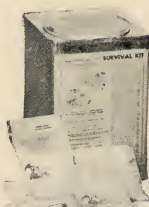
I make no plea for ignorance, brothers and sisters. I do not speak against education, formal training, or formal learning. I do not urge our people to reject a university education. I do not believe that mere possession of a doctor's



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degree makes a man spiritually unreliable. To the contrary, I speak as our Church leaders have always spoken. Get all the formal learning you can afford. Remember this, brothers and sisters, we cannot teach what we do not know. Get all the formal learning you can possibly afford, and if possible get a terminal degree. Believe implicitly in the word of the Lord as it has come to us. "The glory of God is intelligence, or, in other words, light and truth." (*Ibid.*, 93:36.)

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (*Ibid.*, 130:18-19.)

"It is impossible for a man to be saved in ignorance." (*Ibid.*, 131:6.)

I see before me wonderful men who have been used in this Church as bishops and stake presidents, members of high councils and patriarchs, members of general boards, highly trained scientists, both men and women. A university education, I believe, would be desirable for every intelligent man and woman in the world, but I must speak the same warning that Paul spoke: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8.)

Now, brothers and sisters, I would like to stress this word, "rudiments," because I think this is a key to this passage. A rudiment means the beginning of knowledge. A little learning is a dangerous thing, and too many men and too many women who have become experts in a tiny field of learning think that because they are trained in that field of learning, they are experts in all fields of learning. Many men who are well-trained in one limited field feel that this equally qualifies them to express learned opinions in the field of faith and religion, although many of them have never done any studying nor taken a class in these subjects. So, I say that the problem is not that they know too much, but that they know too much of what just isn't so. Actually, they know too little. They have closed their minds to anything except the philosophies of men.

Now, brothers and sisters, in our Church in this day and age, when education is becoming more and more popular and more and more necessary, there is grave danger of intellectual apostasy. The problem is that of a closed mind, as I see it. Jacob taught this beautifully, as we read it in the Book of Mormon.

"O that cunning plan of the evil one! O the vainness, and the frailties, and the

foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore their wisdom is foolishness and it profiteth them not. And they shall perish.

"But to be learned is good if they hearken unto the counsels of God." (2 Nephi 9:28-29.)

That we should emphasize, "To be learned is good."

What causes intellectual apostasy? Why do some learned men and women turn from the faith? It is not learning, for there are hundreds of us, thousands of us, equally well-trained. It isn't being exposed to different ideas, for we too were exposed to these ideas in the finest universities of the land. Why, then, do they lose their testimony? Principally out of vanity and pride. They want to impress others with their learning. To put it indelicately, it is the problem of the swelled head, because that is exactly what the Prophet said.

"... whoso knocketh," Jacob said, "to him will he open; and the wise, and the learned, and they who are rich, who are puffed up" and that you see is just exactly what he said—"who are puffed up because of their learning, and their wisdom, and their riches—yea, they are they whom he despiseth; and save they

shall cast these things away, and consider themselves fools before God, and come down in the depths of humility, he will not open unto them." (*Ibid.*, 9:42.)

Now remember, it isn't the simplicity of the tool that determines its value, but the skill of the workman who uses that tool. God, I am sure, would prefer to use the most skilled, the most able, the best-trained person that he could find, but that person must be humble and he must be teachable, and he must be willing to learn something new. We, with all our learning, stand just at the threshold of things that we need to know, just at the beginning of wisdom, with the rudiments of wisdom in our hands. As Paul taught, the workman is more important than the tool.

"For ye see your calling, brethren," he said, "how that not many wise men after the flesh, not many mighty, not many noble, are called:

"But . . . God hath chosen the weak things of the world to confound the things which are mighty;

"... that no flesh should glory in his presence.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Cor. 1:26-27, 29-30.)

Over the library of the Utah State

University stands in big gold letters a statement taken from the scriptures: "Get wisdom, and with all thy getting get understanding." (Prov. 4:7) We must feed the spirit as well as the mind and as well as the body. I plead with our youth, get learning, and with all your getting get understanding. Get learning of the spirit. Get learning of the mind. Get learning of the soul, and become a rounded man or a rounded woman, learned in all ways, for I testify to you this day that security, true security, comes from a knowledge of the divinity of Jesus Christ. This is the beginning of all learning and of all wisdom. This is the greatest knowledge, the greatest learning, the greatest comfort that men can have. If men have this knowledge in their hearts, they can withstand all the vicissitudes of life. No trial, no trouble can come, but that a man or a woman can withstand it. He can rise victorious if he has a love of Christ and a testimony of his divinity burning in his heart.

I testify to you that I know that Jesus has risen from the dead; that he lives and exists at this present time; that he reveals himself, has revealed himself, and continues to reveal himself to his servants, the prophets. I honor and sustain them, and pledge my loyalty to them, and bear this testimony to you in the name of Jesus Christ. Amen.



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President David O. McKay

I think it was Thomas Carlyle who said that one of the most Godlike of virtues is the appreciation of human worth as shown by the hearts of men. I am sure, at the conclusion of this great, inspirational conference, that you would have me express your appreciation of the services rendered by all who have contributed to the success and spirituality of our four days' conference.

First, to the General Authorities, we express deep appreciation for the inspirational messages you have given to us, and in that expression we express gratitude to our Father in heaven for having inspired each one who has spoken.

To the public press, you reporters and your fair and accurate reports throughout the sessions of the conference, your devotion and your attendance at all the services during the day or evening sessions.

We appreciate the co-operation of the city officials and commend especially the traffic officers for handling so carefully and ably the increased traffic; the fire department and the Red Cross, who have been on hand to render assistance and service whenever and wherever their service would be needed.

To the Tabernacle ushers, who have rendered a service quietly and efficiently in seating the great audiences of these conference sessions. I noticed one in the gallery and his courtesy in the way he handled one who rendered a little disturbance.

We mention especially the radio and television officers and officials—twenty-seven television and eighteen radio stations throughout our own city and the nation have carried the sessions of this conference. This has been the means of permitting untold thousands to hear the proceedings of the 131st conference of this Church.

Friday we had a meeting never held before in the history of the Church. It was a meeting of officers of states beyond the boundaries of our country. Attending this meeting were state presidencies from Australia, New Zealand, Great Britain, and Holland who met and received instructions from members of the Council of the Twelve,

officers of the Bishopric, and members of auxiliary organizations. That is an epoch-making event in our history!

We appreciate those who furnished the singing throughout this entire conference. I know your hearts respond most heartily to expressions of gratitude for the inspiration we have received ever since the opening session when the Primary Teachers' Chorus from nineteen stakes of Utah County rendered such inspirational singing. They filled the seats usually occupied by the Tabernacle Choir members, and also seats on each side of the gallery. I think you will always remember that solo by thirteen-year-old Ronnie Clark. There was some question about having him sing, but his voice rang out in such clearness that not only those in this Tabernacle were thrilled, but also thousands listening on the radio.

To the combined choirs of the Logan Institute of Religion and the Utah State University we extend our thanks for their singing on Saturday morning and afternoon. We never have a group of young people filling these choir seats without being thrilled, not only by their singing, but also by their presence and their attitude towards religious matters.

The Men's Chorus of the Tabernacle Choir Saturday night—what a thrill they gave us, and always do, at that inspirational gathering! We were also thrilled with the tenor solo by Brother Dennis Clancy of Dundee, Scotland, singing, "I Know That My Redeemer Lives."

Today, I think we have never heard the "Hallelujah Chorus" sung as you heard the Tabernacle Choir render that beautiful and inspiring oratorio at the conclusion of this morning's session. We thank the leaders and officers of the choir and especially you men and women who devote so much of your time and give so freely of your means to inspire not only the entire Church, but also now the whole world.

We acknowledge the flowers—the daffodils from Puyallup Valley Daffodil Company, the calla lilies from the high priests' quorum of the Oakland-Berkeley Stake, the ten thousand sweet peas from the Mesa (Arizona) Eleventh Ward; and all others who have contributed in any way to the success and inspiration of a great and memorable conference.

I should like to say just a word at the conclusion in expressing appreciation of the worth of man, of the service of the members of the Church in building chapels, and in other responses to the calls that are made of you. I marvel, and I think all members of the Church marvel, as well as those outside of the Church, at what the members are doing by way of improving places of worship

and of supplying the need for public worship.

Services will be held one day for the breaking of the ground—a simple matter—and one year or eighteen months later, a building will be dedicated, fifty percent of the cost of which was borne by the people themselves out of their meager earnings, and the principal part of that activity and that contribution came from our sisters who labored diligently and unceasingly to gather the necessary means so that the ward will meet its share of the expenses of the erection of the house of worship. God bless our sisters, and I say that with all my heart.

And now, brethren and sisters, in summary, let me emphasize that *the noblest aim in life is to strive to live to make other lives better and happier. The most worthy calling in life is that in which man can serve best his fellow man.*

Browning touches that great theme in his poem, "Paracelsus." You students, remember how Paracelsus started out to gain knowledge for himself, even though it took him away from the people themselves. His friend Festus warned him not to withdraw from the people, but Paracelsus concluded that he would gain learning at the expense of anybody or anything, and when Festus cautioned him, he said:

"Festus, are there not two experiences in the life of a diver,

One—when, a beggar, he prepares to plunge,

One—when, a prince, he rises with his pearl?

Festus, I plunge."

And his friend standing by said: "We await you when you rise."

Years later, after Paracelsus had failed in his efforts to find the soul satisfaction he sought, Festus found him in a conjurer's house, and Browning puts into his mouth the following: "There is an answer to the passionate longings of the human heart for fullness, and I knew it, and the answer is this: Live in all things outside yourself by love, and you will have joy. That is the life of God; it ought to be our life. In Him it is accomplished and perfect; but in all created things, it is a lesson learned slowly through difficulty."

Such is the divine message given to the Prophet Joseph Smith in these words: "Remember the worth of souls is great in the sight of God." (D&C 18:10.) Such is the philosophy expressed by the Redeemer in the seemingly paradoxical statement, "Whosoever will lose

his life for my sake shall find it." (Matthew 16:25.)

The meaning of this becomes clear in the light of another passage which says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (*Ibid.*, 25:40.)

To no other group of men in all the world is given a better opportunity to engage in the noblest calling in life than that which is afforded the elders

of the Church of Jesus Christ of Latter-day Saints. To establish salvation and peace to the extent of their individual efforts, their lives are dedicated. To make the world a better or a safer or a fitter place for man, their talents and means are consecrated.

Just to be associated with you, with men striving toward such an aim, is joy; and to assist you in this quest, an inspiration. Unselfishly you are trying to serve your fellow men in love. You

are true followers of the Master, for to those who have the Christian faith, the most sublime of its teachings, and to him who penetrates its deepest sense, the most human of all is this: To save mankind, God came to dwell among us in the form of man and was willing to make himself known by this simple though glorious principle, *Love*.

The animal world is filled with selfishness, each thing seeking its own life, its own perpetuation. But Christ lived for love. "... love the Lord thy God with all thy might, mind, and strength, and thy neighbour as thyself." (See Mark 12:30-31.)

God bless the elders and our sisters, who, if not with perfect love, at least with a desire to bring joy and peace to others, are engaged in the noblest calling of life. Worthy servants of Christ you are! Teachers, followers of the true Teacher, the great Exemplar of all, our Redeemer, our Lord. There is none greater than this noble work, none more righteous. Yours is the joy promised by the Savior, who said: "And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (D&C 18:15-16.)

That is the word of the Lord.

God sanctify this wonderful conference to the good of all who have listened in, and through you who are present, your households and your young boys and girls who have not heard, but who will feel your influence in your own homes.

May the homes of the Church everywhere be better because of this conference than they have been in the past, and be an example to the whole world, a great majority of whom during the last forty years have had their minds poisoned by a false ideology that rejects the existence of God the Father, refuses to acknowledge the divinity of his Son Jesus Christ, and would destroy the home life, the very foundation of our future by taking the children and making them members of the state instead of leaving them with their mothers and fathers.

With all the power that we possess, we bless you, members of the Church of Jesus Christ. May the power and the inspiration that have characterized this great conference, including last night's great priesthood meeting, go to every corner of the earth where there is a branch or where a family lives, I pray, in the name of Jesus Christ. Amen.

As to ultimate answers . . .

RICHARD L. EVANS



These are days when men earnestly are searching for answers. And so perplexing are the problems, that superficial answers won't satisfy the situation. It is more than a matter of temporal or surface considerations. It comes down to a question of

what men really are, what they should be, where they came from, where they are going, why they are here. Is time all there is? Is there eternity beyond time? Is personality perpetuated? Is the love and companionship of loved ones something we can count on beyond the limits of this life? Will we hereafter really recognize family and friends? Are men immortal in the literal, substantive sense—or is immortality only a manner of speaking—such as living in our descendants, or such as the service or influence which is forever felt? And why are such questions important? Why can't we live life as it comes from day to day and cease our concern as to ultimate answers? One reason we can't is because what we are—or what we think we are—largely determines how we live, what we do with life. He who thinks there is no immortality, no accountability, no continuance, no heaven, no hereafter, is likely to live a different life from him who believes in a literal and loving eternal Father, who sent us here and expects us to return to account for what we did with the opportunities we have here. What men think they are, what they believe about life and its length, its purpose, its ultimate objective, separates them in many essentials. Now as to a conviction concerning some things we can count on, including a conviction concerning Jesus the Christ—that he did live, that he did die, that he did rise again the third day; that he did break the bonds of death and assure us all of everlasting life: God has not deceived us in this assurance, and he who holds creation in its course has given us this that we can count on. This was the mission and message of the Master, of the Savior and Redeemer of mankind. This was the cause of his coming. And we would witness this day his divinity and the literal reality of his resurrection, as with our loved ones we move on to a literal, personal everlasting life, toward the answers and the peace we so much seek, with a conviction we cannot deny, as Job said it in these wonderful words: "I know that my redeemer liveth."¹

¹Job 19:25.

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Truth is stranger than Fiction

■ To pick up an old friend, as he considers the Era to be, and to find on the March (1961) cover a photograph of the same scene that he had reproduced in oils, is the experience of E. J. Sorensen of Mar Vista, California, who is pictured with his wife, left, and his niece, Rella Manwaring, of Boise, Idaho, together with his rendition of that old home in St. Johns, Arizona, and two of his prize-winning oil paintings.

He says these are some of the "good things that have come into my life because of the hobbies I developed during the time I was active in the stake MIA." (He was a long-time stake Era director and was always at or near the top in subscription drives.)

He collected oil paintings for ten years, and then in 1957, he was called with Mrs. Sorensen to fill a mission in Sweden. They gave their four hundred picture collection to their old home ward in Brigham

City, Utah, and the collection may now be seen at the Brigham City Art Center.

While serving in Sweden, Elder Sorensen fell and broke five ribs. In the weeks of recuperation that followed, he started to paint, beginning with pencil, charcoal, crayons, and water color. He tried working with oil, after meeting the noted Swedish oil painter, George Thompson. Brother Sorensen's first oil was of the small LDS Church building in Halsingborg, Sweden. Soon there were copies of that first oil. Before he returned home from his mission, he held an auction, and about fifty of his paintings were sold. The branch at Halsinborg received the proceeds—enough for carpets, davenport, chairs, a new baptismal font, and many other things for their building.

Since returning to his Mar Vista home he has been very busy—painting, exhibiting, speaking, winning awards for his paintings, and working in his ward MIA.

DAWN AFTER RAIN

BY MIRLA GREENWOOD THAYNE

Too beautiful for words this freshened earth!
So still the stillness; so subdued the dawn!

Last night, the rain lashed down in shredded sheets,
Silver-toned, singing through the muted dark,
Bubbling the puddles, bending low the grass,
Trembling the leaves, while varnishing the bark,
Drumming and strumming, rampant, unrestrained;
All night in wild abandonment, it rained.

Now, with the dawn,
The leaden clouds, all spent,
Yield to the aqueous splendor of the sun.
The foliage, bowed to earth as to repent,
Emerges clean and chastened, penance won,
A single robin ventures to the lawn,
To chant the confirmation of the dawn.

Earth, I can only fling my heart to you.
So much of beauty here—of words too few!

I Remember Brigham Young

(Continued from page 385)

"Nevertheless," said I, "you have it to do. Someday you must write that book about your father, and I'll be glad to help you with it."

The time came, when in working over her manuscript, I came across a statement in one of her chapters in which she said that she had never heard her father speak a harsh word to one of his children. I said to her:

"Mother, I think you have forgotten. I don't believe any man could be the father of such a large family without having occasion to speak harshly at times to some of his children. You mustn't try to make your father a perfect man, or it won't be a good biography. There was only one perfect man, you know, who ever lived on this earth. Your father was a great man with great gifts, but being human he must have had some great faults."

"Well," she said, "I do not mean to imply that we were perfect children who never needed correction or discipline. All I can say is that I never heard him speak harshly to one of us in front of the others."

About two weeks after this conversation, mother invited all of her living brothers and sisters to her home; and after dinner repeated the conversation I had had with her regarding the statement which I have quoted above. Then she asked each one of them in turn if he ever heard his father speak harshly to one of the other children. Not one of them answered in the affirmative. Some of them said that they had memories of being disciplined by their father as they needed it, but he never did it in front of anybody else. He never gave them the humiliation of correcting or punishing them before the other children or before the family or strangers. He took them aside, then or later, and in his kind, fatherly way told them what he felt they had coming to them in the way of correction or discipline. So I had to let her original statements remain in the book, which was later published as *The Life Story of Brigham Young* by his daughter Susa Young Gates.

Many years later while I was gathering data for a brief history of his life and times, called *Brigham*

Young, the Man of the Hour, I came across his own words in regard to this subject. In one of his sermons he made this statement:

"I will relate a little of my course and experience in my family. I have a large family of children, many of them small, and yet I do not think that you ever saw even four children in one family live together with so little contention. Watch them, and their conduct will prove that there is a good spirit influencing them. I never knew one of them to be accidentally hurt, without more sympathy being extended to that one than the whole of them needed. You may ask how I manage to bring this result. I seldom give a child a cross word; I seldom give a wife a cross word; and I tell my wives never to give a child cause to doubt their word."

My mother has said in speaking of her father: "The world knows Brigham Young as a statesman and colonizer, but to his children he was an ideal father—kind to a fault, tender, thoughtful, just, and firm. He spoke but once and none were so daring as to disobey. That his memory is almost worshipped by all who bear his name is an eloquent tribute to his character. None of us feared him; all of us adored him."

Brigham Young considered children as persons to be loved and cherished and guided; not as possessions to be punished or played with as suits the whim or the physical condition of the parents at the moment. Never were his children made to feel insecure or unloved. Children to him were persons as distinct and independent as any of the neighbors or friends of the family, and they were treated as such. They had rules to follow and were taught to respect the rights of others, but they had rights and privileges which were theirs and which the children themselves were to develop under the guidance of wise and loving parents.

One of his practices was: "No child should ever be punished while the parent is angry. The parent should wait until he is calm and over the annoyance or anger which might have been caused by a thoughtless or even intentional act of a small child, who has to learn slowly how to control his own temper and acts."

God in History

(Continued from page 381)

order of events.

During periods of general peace and success men have a tendency to forget God or to interpret good fortune as evidence of their own righteousness and of God's favor. In times of danger, depression, and failure, they either cherish the hope that God by divine intervention will set things right, or they interpret misfortune as evidence of their sin and God's retribution upon them. Yet, the deeper insight of Jesus seems to be borne out in observation that the sun does shine on the just and the unjust alike, and that the natural order is no respecter of persons. Also, retribution of the wicked seems slow and frequently never overtakes in history some of the worst offenders of divine law. So in the circumstances of life we are brought again and again to the question of God's participation in the processes of history.

In a general way, the Latter-day Saint point of view on this question contrasts radically with the common view of traditional Christianity. There are some points upon which all Christians agree. To be a Christian means the rejection of some ideas, for example; that history is meaningless; that it is nothing more than the succession of natural biological processes; that it is a futile cycle the course of which is run endlessly by consecutive civilizations; that God is a disinterested spectator unconcerned with what happens in the course of human events. To be a Christian means generally the acceptance of the idea that in one way or another history is the disclosure of God's purposes, that while men come and go, God is a constant factor which the movement of time does not alter.

That God is aware of and concerned about the difficulties of the world is generally accepted by Christians. Disagreement arises over the question of how God acts in history. There are those Christians who hold that God works in history to save man from the world. There are others who believe that God works in history to save man *in* the world. The first view represents, generally speaking, the traditional Christian

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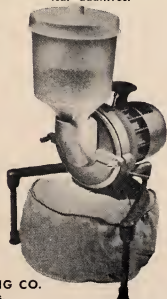
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position, the theological expression of which is found in the doctrines of predestination, the fall as unaccountable folly, the total depravity of man, and salvation by grace alone. God in this view is an absolute, timeless Being who arbitrarily saves some and condemns others. The matter of salvation is completely in the hands of God, who by election and grace reaches down from eternity, as it were, and lifts man out of time and history back into eternity. Thus salvation is not a process which, even partially, takes place in history. It is accomplished by God as he breaks across the line of history through the instrumentality of unmerited love. Merit has little or no place in this concept of salvation.

This view produces pessimism as to the future of this world. It gives rise to the idea that this life is at best nothing more than an unfortunate though necessary prelude to the future life and hence limits God's interest and activity to the deliverance of men from this world. So, as generations of men flow down the stream of time, God is indifferent to the external conditions of their voyage. Whether they be slaves or free men, whether they be at peace or war, whether they be in poverty or wealth is no concern of his, simply because he is interested only in their souls, and his grace is sufficient to lift them out of any of these temporal situations. Therefore, the only progress, the only salvation that is meaningful is the "vertical" progress of the individual whereby he enters an other-worldly bliss. Any social progress "horizontally" along the line of history, any progressive development of the kingdom on earth is impossible. This view is held to be valid not only on the basis of empirical observation, but also because it is the true expression of the Christian message.

Typical of this view is the following statement: "Some people hold that Christianity has failed. The reason why they hold such a position is because they completely misunderstand the meaning and purpose of Christianity. They see Christianity's failure in the existence of war, poverty, and slums. These things have nothing to do with the success or failure of Christianity because Christ was interested in souls, not in slums."

While there have been important

exceptions, such a view has characterized much of the Christianity of the past. This may explain why many Christians, both of the past and the present, have accepted the existing order of society, however evil, with little interest and less effort in its reform. Patchwork improvements have been tried from time to time. But as God was the only one really capable of reconstructing the world, and as he was unconcerned to do so, there was

BRIGHT STORM BROKEN

BY FRANCES HALL

The world is yellow and blue and
scarlet,
Vivid with pigeon wings.
The world is jeweled with myriad
rainbows;
The opulent world is paved with
sapphires;
And my heart sings.

The air has the fragrance of trellised
roses,
Rich with the scent that brief rain
brings.
The air is a silence that waits for
music
As the larks climb high in the curv-
ing radiance,
And my heart sings.

For color and fragrance and joy in
the sunlight
My heart sings.

nothing man could do. The tragic result of this lack of faith in the possibility of collective progress has resulted in the growth of conditions which have seemed to warrant the lack of faith. And thus belief and practice have periodically revolved in a vicious circle.

Among the theological doctrines associated with the concept of history under consideration are the doctrines of the total depravity of man and salvation by grace alone. A corollary of these doctrines, which have direct bearing on this interpretation of history, is the assumption that the soul and its salvation are independent of the environmental conditions of the world.

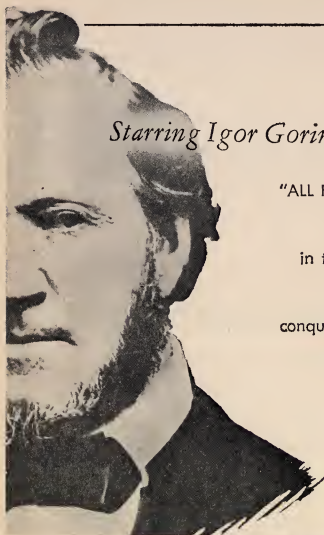
It is generally held that the depravity of all men is in no way a result of any environmental influence

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upon them, but is the direct result of the fall, which involved the loss of sanctifying grace, which only can be restored to man by a free gift from God. The restoration and retention of this gift of grace is what it means to be saved. It is held, therefore, that while God is interested in the soul of man, he cares little or nothing about the political, economic, and social conditions in which the soul finds itself, and that whatever these conditions may be

they neither aid nor hinder its salvation. God is simply not concerned about the world as such.

This brings us to the Latter-day Saint view of God's activity in history. Latter-day Saints believe that God is interested in saving man in the world as well as from certain aspects of the world. Saving the world is important, for it is to be the future abode of those who reach the highest degree of salvation. Holding this view, they believe that grace

"It's life that matters . . ."

RICHARD L. EVANS



In one of his writings, Dostoevsky recalled the poignant remark of a young man who knew he had only a little left of mortal life to live: "... It's natural to believe," he said, "that everyone else thinks too little of life and is apt to waste it too cheaply, and to use it too lazily, too shamelessly, . . . It's life that matters, nothing but life—the process of discovering, the everlasting and perpetual process. . . . If he's alive he has everything in his power! Whose fault is it he doesn't understand that?"¹ If he's alive he has everything! It must follow then that he who is not alive has nothing. And he who has only mortal life, only limited life, has too little—because every day he lives brings him ever nearer to the end of all that means much of anything at all. It is as Ruskin remarked: "There is no Wealth but Life"²—therefore, the impact of this passage: "Behold, he that hath eternal life is rich."³ This brings us again to the importance of beliefs, briefly mentioned last week—the importance of perspective, the importance of putting important and unimportant things in proper place—for what we believe about ourselves, about others, about God, about life is of incalculable consequence, for what a man believes, or knows, or thinks he is, or thinks life's purpose is, determines largely how he lives, and how he lives determines largely what he's like—including the accumulations that represent his efforts and his interests. Not to work for the good we believe would be a waste of life. And we well would look to what we do, to what we make, to what causes we serve, to all our choices, to the commandments we keep, to the love and respect of family and friends, and to the reality of our relationship to him who made us in his image and who keeps creation in its course, and from whom we have the assurance that people and personality are eternally perpetuated, and that hereafter, even as here, we shall know and recognize, in literal reality, our family and friends—and always be our separate selves. Time is short—but eternity is endlessly long, and "It's life that matters, . . . the everlasting perpetual process. . . . He [who is alive] . . . has everything. . . . Whose fault is it if he doesn't understand that?"¹

¹Fyodor Dostoevsky, from *The Idiot*.

²John Ruskin, *Unto This Last*, Sect. 77.

³D&C 6:7.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, April 9, 1961. Copyright 1961.

is a necessary condition for salvation but not a sufficient condition for exaltation. That the grace of God makes it possible for man to be saved is true, but whether or not he achieves salvation in the sense of personal fulfillment depends also upon his own merit measured in terms of the growth and quality of his character.

The theological presuppositions underlying this view are quite different from those upon which the traditional view is based. It rejects the doctrines of predestination and the traditional interpretation of the fall. God is not absolute but allows man his agency. He has achieved his exalted status by progressing through time. Man is not totally depraved, but is individually and socially perfectible. Salvation is not solely a gift of grace but is a process of moral and spiritual growth.

On the basis of this view, Latter-day Saints take seriously what has been learned in psychology and education about the influence of environment upon the growing personality, particularly during the plastic age of childhood. Knowing that external conditions leave their mark upon men, believing that salvation is won in large part through merit, they refuse to accept the belief that God is unconcerned about the world. On the contrary, it is held that it is just because God is so greatly interested in the salvation of the human soul that he cannot be disinterested in the external conditions of the soul. It is because God is interested in souls that he must be interested in slums. It *does* make a difference to the salvation of the soul if it is born into conditions of congealed prejudice and hate, which in many cases make it impossible for men to love their neighbors as themselves. It *does* make a difference to the salvation of the soul if it is born into conditions of poverty and the absence of opportunity, which starve the body and cheat the spirit of its right to growth and fulfillment.

It is therefore held that the conditions of life do make a difference not only to the present, but also to the future status of the soul. For this reason, God is led to participate in the historical process by inspiring men and co-operating with them in their efforts to improve the world's conditions. Hence God's activity in

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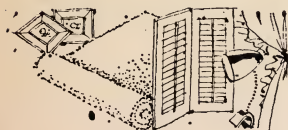
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history is not merely a matter of fishing men out of the stream of time. It is a matter of his entering the temporal process himself through whatever ways are open to him, helping men to bring to pass the fulfilment of his purposes in the world, which embrace the progressive improvement of man's earthly environment, including social customs, economic policies, and political institutions, all of which greatly in-

fluence the moral and spiritual development of men.

The instrument of salvation here is not alone the automatic device of grace, lifting men individually and vertically out of the world. The instrument of salvation includes the gospel of Christ interpreted in terms of its moral and spiritual principles, which are in reality the laws of growth for both the individual and society. Individual and social

To have health . . .

RICHARD L. EVANS



Last week from Dostoevsky, we cited some poignant sentences from a young man who had very little left of mortal life: "... It's natural to believe," he said, "that everyone else thinks too little of life, ... [but] if he's alive he has everything in his power! Whose fault is it he doesn't understand that?"¹ From the perspective of an incurable illness, this same young man also had some searching things to say concerning health: "O, now I don't care, now I've no time to be angry, but . . . Oh, how I used to dream . . . how I longed to be turned out into the street . . . to be deserted and utterly alone, without lodging, without work, without a crust of bread, without relations, without one friend in a great town, hungry, beaten . . . but healthy . . . then I would show them."² This poignant utterance on the priceless blessing of health has much to suggest that is sobering. Much ill health comes, of course, from unavoidable misfortune—but some unfortunately comes from neglect, indifference, indulgence, appetites, and harmful habits, avoidable circumstances and situations, and this is more the pity—because this wonderful physical frame, this wondrous functioning mechanism that God has given, is precious beyond price. What fine line of function there is between spirit and body, between brain and mind and memory, and all else that makes up man, no one fully can define, nor draw sharp lines of separation, but whatever is temporal, whatever eternal, there should be intelligent use, intelligent care toward keeping healthy, happy, and effectively functioning, without cluttering mind or spirit, or physical facilities with what is known not to be good for man. There is an obligation to know the laws of health, so far as we can, and to live temperately, respectfully, gratefully—with prudence and thanksgiving—avoiding anything that would make us less than healthily alive, less than responsibly alert. It is an utter unwisdom deliberately to do what would make us less than our healthiest and happiest. And respect and caution and common sense would keep us from indulging or abusing or ignoring the wondrous, finely functioning physical facility that God has given—the only such that we will ever have within the limits of this life.

¹Fyodor Dostoevsky, from *The Idiot*.

²"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, April 16, 1961. Copyright 1961.



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salvation are to be achieved together.

To hold that God is interested alike in the redemption of the individual and the redemption of society does not mean that the progress of either is inevitable. While it is true, from this point of view, that man is not depraved but is perfectible, and that it logically follows that society likewise is perfectible, it is also true that man is a free agent, and the improper use of his agency may thwart both individual and social progress. This means that while this view of history is not pessimistic neither is it superficially optimistic. While there is great hope of achieving the good life, it is not thought that there is a force which is automatically and deterministically bringing about the improvement of society. Progress is not held to be automatic.

The Latter-day Saint view of history holds that the issues of this world are neither wholly under the influence of natural forces nor completely in the hands of men, but that in a real sense the issues of history are in the hands of God. This does not mean, however, the abrogation of freedom. Freedom, and voluntarism combine in the agency of man to make possible both failure and success. But the fact that God, who transcends both nature and man, is working for the ultimate triumph of good over evil increases the possibilities of success to the point where none think that ultimate failure is in store for the world. With God on his side, man feels certain of final success.

The greatest force in history here is the inspiration derived from the life and teachings of Jesus. While it is not denied that there is an apocalyptic element in Jesus' teaching, the phrase "The kingdom of God" is recognized as a social concept which may be realized in history. The optimism of this interpretation of history is to be found in the confidence of Jesus when he spoke of the kingdom as a present reality. The idea of the kingdom as already stated was based upon the religious aspect of the doctrine, i.e., the influence of God upon men, and this influence was independent of the supernatural conditions which were the framework of Jewish apocalypticism. Jesus was not a pessimist. The world was not hopelessly lost, because he knew that God was at work in it, and because



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he had faith in men. Jesus' work was therefore not only one of proclaiming the coming of the kingdom, but his also was the work of founding the kingdom and leading men into it for the formation of a brotherhood that would progressive-

ly realize the life of the kingdom here and now.

The fact that men have not responded sufficiently to bring about the fulfillment of the original Christian movement should not dampen the hope that such a fulfillment is

"The time that is yet thine . . ."

RICHARD L. EVANS



"Not to be occupied, and not to exist, amount to the same thing. . . . One must give one's self all the occupation one can to make life supportable in this world. . . . The further I advance in age, the more I find work necessary. It becomes in the long run the greatest of pleasures, and takes the place of the illusions of life."¹ These sentences from Voltaire are exceedingly significant. "One must give one's self *all* the occupation one can to make life supportable in this world." In other words fill time full, for it is going to go anyway, whether we use it or waste it away—and it will be to us as are our interests, as are our desires. We are, all of us, a reflection of what we do with time, of what we want—or at least what we want enough to be willing to work for. This, said Benjamin Franklin—"this is . . . said, that it might quicken, Thee, . . . to lose none of the Time that is yet thine . . . since without it we can do nothing in this World . . . [and] God will certainly most strictly reckon with us, when Time shall be no more. . . ." "A purposeless life," said another quoted source, "is a life of fatigue. We all know from personal experience how tired we become while doing nothing, but once let us find an outlet for our energies, some object upon which to expand them, and our instinctive powers awake us to life. . . . None is so healthy and fresh as he who gives freely of his strength, and thereby liberates his impulses and instinctive powers into quickened activity."² So often we have heard cited the scripture which says, "For as he thinketh in his heart, so is he."³ As he thinketh not only so *is* he, but so *does* he—or is likely to do. There is no mysterious formula for what man makes of his days on earth. Michelangelo said, "If people knew how hard I have had to work to gain my mastery, it would not seem wonderful at all."⁴ So it is: In others we see the "finished" product—but we don't always see the process: the practice, the learning, the long labor, the giving up of other things, the arduous and seemingly almost endless endeavor. To arrive at what we really want—or at what is really worth wanting—we must deeply desire—a desire that includes a dedicated pursuit of purpose, and not just a "wish it were." Whether or whatever we want to be, we ought to be on our way—for time will go—and all there is of it is ours.

¹Voltaire, *In Sainte-Beuve*, i, 226.

²Benjamin Franklin, *The Preface, The Fruits of Solitude*.

³J. A. Hatfield.

⁴Proverbs 23:7.

⁵Michelangelo.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, January 15, 1961. Copyright 1961.

possible. But it has caused us to view somewhat more realistically the problems confronting us. It has become increasingly clear that while God does not bear the burden alone, neither can man, by his own unaided efforts, succeed. The hope for the future lies in the possibility of man and God working together. In some matters God is completely independent of man, such as his sustaining the natural order. But in other matters God is quite obviously dependent upon man's co-operation. If God's purposes include the coming of such things as social justice, equality, and love of fellow men, all conditions of the kingdom, then he necessarily must wait upon man. But with an optimistic doctrine of human nature and the empirical evidence that many men have co-operated with God in the past, and many are now co-operating with him, the holders of this view of history believe that God's patient waiting is not in vain.

These Times

(Continued from page 364)

tion of their internal affairs. In 1956 came the loicadre, then autonomy, and today you have carried your liberalism to the point of granting us independence." (At the time of the signing of the agreements on the transfer of jurisdiction to the Gabon Republic, Paris, July 15, 1960.)

Beyond independence lie the problems of building a successful small nation in the new Africa. More and more the world must come to understand these new countries. The problems of self-government are not easy. It may be well hoped that Gabon and its neighbors can proceed far along the road to stability and justice with freedom. It may be a rough road in these times.

Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm.—Robert Louis Stevenson

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MELCHIZEDEK PRIESTHOOD

"Let every man learn his duty"



Before going forth on their first assigned missions, the original Twelve in this dispensation petitioned the Prophet Joseph Smith to "inquire of God . . . and obtain a revelation" to guide, enlighten, and direct them in their great ministry.

In their written plea the Twelve told the Prophet: "We have unitedly asked God our Heavenly Father to grant unto us through his Seer, a revelation of His mind and will concerning our duty the coming season, *even a great revelation, that will enlarge our hearts, comfort us in adversity, and brighten our hopes amidst the powers of darkness.*" (*History of the Church*, Vol. 2, pp. 209-210. Italics added.)

Thus it was that on the 28th of March in 1835 the Prophet inquired of the Lord, who, in his infinite wisdom, gave a "great revelation" on priesthood—one that teaches all the Lord's ministers what their duties are, one which enlarges their hearts, comforts them in adversity, and brightens their hopes.

This "great revelation" makes known the doctrine of the priesthood and how it has and does operate among men; it sets forth the duties of those ordained and set apart to the various offices and callings in the priesthood. Then it concludes with this divine injunction:

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand." (D&C 107:99-100. Italics added.)

For the past three months, these pages have carried counsel and direction, drawn primarily from this "great revelation" on priesthood. These articles, as also is the case with this one, should form the basis for discussion in the monthly quorum meetings. Among other things, we have already seen that:

1. Priesthood is the power and authority of God delegated to man on earth to act in all things for the

salvation of men. This divine authority has been given to selected ministers in various ages so they could guide and lead the children of God back to his eternal presence.

2. Priesthood is conferred upon men; they are ordained to offices in it and are given the powers, prerogatives, graces, and responsibilities that go with their respective offices. In the Melchizedek Priesthood these offices are: elder, seventy, high priest, patriarch, and apostle.

3. Brethren holding the priesthood are organized into quorums. Selected quorum members are chosen, set apart, and given the keys of presidency whereby they are empowered to govern and direct in quorum affairs. These quorum officers have the express responsibility to lead their quorum members to eternal life in the kingdom of God.

4. These various priesthood offices and callings have been provided so that the work of the ministry may be divided among qualified priesthood bearers. Missionary work, genealogical research, and temple ordinances, and all the various programs of the Church must go forward at one and the same time. One person must be assigned to do one thing and another something else.

5. All offices and callings in the Church are appendages to the priesthood; that is, they are less than, supplemental to, and grow out of the priesthood. Thus the priesthood is greater than any of its offices; no office adds any power, dignity, or authority to the priesthood; rather, all offices derive their rights, virtues, powers, and prerogatives from the priesthood.

6. Those receiving callings in the Melchizedek Priesthood enter into the oath and covenant that appertains to that holy order. Their agreement is to magnify the specific calling given them, the Lord promising that if they do so, they shall have eternal life.

7. The way to magnify a calling is to build it up in dignity and importance, to make it honorable and commendable in the eyes of men, to enlarge and strengthen it. In other words, brethren magnify their callings in the priesthood by learning the duties that go with those callings and then by performing those duties diligently.

Now, what duties do elders, seventies, high priests,

and others have in rolling forth the Lord's work?

In the great latter-day kingdom of our Lord, the work of the ministry is divided into three fields:

1. Missionary work—proclaiming the truth concerning man's salvation to all the world.

2. Perfecting the Saints—preparing those who join the Church for an inheritance in the celestial world.

3. Salvation for the dead—offering, by means of genealogical research and the performance of vicarious ordinances in the temple, a hope of salvation to those who die without a knowledge of the gospel.

Since the priesthood is greater than any of its offices, and since all who hold any office in the priesthood necessarily hold the priesthood itself, it follows that all bearers of the Melchizedek Priesthood can and should work in all of these fields of service. There is a general obligation resting on every bearer of the Lord's authority to preach the gospel to the world, to strive to perfect himself and others who are in the kingdom, and to seek after his dead.

But all of these callings are specialized in nature. It is the obvious course of wisdom to permit those with special abilities and aptitudes where missionary work is concerned to serve in the foreign ministry, those with genealogical talents to work in that field, and so forth.

This being the case the Lord has provided, in his basic Church organization, that certain of his ministers should be assigned to one field and others to another.

Elders are to preach the gospel at home and abroad and labor in the organizations for the perfecting of the Saints. Seventies can do these same things, but their special obligation is to work in the field of their primary responsibility; it is to carry the message of salvation to our Father's other children who have not yet received it. High priests either serve in presiding capacities or they are in training for such service. On the basis of primary responsibility, their duty is to perfect the Saints and preside in the organizations of the Church, although they can, of course, serve in any capacity that a seventy or elder can.

Though every holder of the Melchizedek Priesthood in the Church can and should perform any and every priesthood service to which he is called, it should be obvious—even axiomatic—that brethren ought to be called to (Continued on page 471)

THE PRESIDING BISHOPRIC'S PAGE

LIKE FATHER— LIKE SON

"Estoppel," is a word used in the field of jurisprudence descriptive of a situation where a man's own acts speak louder than his words. Let us analyze the word "estoppel" and its meaning in relation to our deportment on the Sabbath day. The Sabbath is the Lord's day—a day he reserved to himself. We have been commanded to, "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work. But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, *nor thy son, nor thy daughter*, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." (Exodus 20:8-10, italics added.)

Do we as fathers by our actions persuade our sons into thinking that it is not important that they regularly attend priesthood meeting or Sacrament meeting? Do our actions convey the impression it isn't always necessary to perform fully the duties of the priesthood? Is it all right to accept employment on Sundays? Are our actions as fathers such that our sons hold sacred the covenants of the priesthood? Do they know by our actions that the Sabbath day is sanctified and made holy by the Lord? Do our actions tell them we dare not and will not profane it? Do our sons know by watching father that the Sabbath



Harold V. Hymas and son, David, study the scriptures together on the Sabbath day. David is desirous to know the duties and responsibilities of a deacon in the Aaronic Priesthood.

is not only a fixed day of rest but the Lord requires us to worship on that day; to assemble together and hold spiritual communion with him?

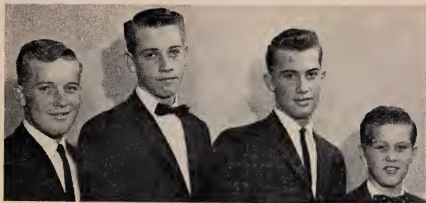
It is a crime when we violate the laws of our society. How serious of an offense is it to violate and disregard the laws of God?

Francis Quarles, an English author, made a significant statement for all fathers to ponder when he said: "In early life I had nearly been betrayed into the principles of infidelity; but there was one argument in favor of Christianity that I could not refute, and that was the consistent character and example of my own father."

The Lord instructed parents that; "they shall also teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day to keep it holy." (D&C 68:28-29.)

Will we as fathers through our deportment be "estopped" from asserting that we have complied with this injunction, notwithstanding that we have given long discourses on the principles of right and wrong.

The father as head of the family is given a great blessing and opportunity to be an example. Every dad should care enough about his son to be a good example worthy of his son's admiration and emulation.



DeWayne, Ronald, Jeffry, and Chris Cooley of Mesa 15th Ward, Arizona, set impressive records.

"BE THOU AN EXAMPLE."
MOTTO OF FOUR MESA BROTHERS

During a recent visit to the East Mesa (Arizona) Stake, Bishop Thorpe B. Isaacson had unfolded to him a dynamic story of "example" in being introduced to the sons of President and Sister Eldon W. Cooley. These four brothers of the Mesa 15th Ward, East Mesa Stake have compiled perfect attendance records at priesthood, Sacrament (Continued on page 467)

WARD TEACHING SUPPLEMENT

COMMUNISM OPPOSES ALL RELIGIONS

Jesus advisedly warned, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matthew 6:24.)

The materialistic doctrine and basis of the communist philosophy cannot only conceivably be compared to the "mammon" or "worldly gain" spoken against by the Savior but is in its very nature anti-religion and anti-Christ. Nikolai Lenin, the founder of Russian communism and an earnest student of the philosophy of Karl Marx and Friedrich Engels philosophy of materialism declared: "We must combat religion—this is the A B C of all materialism, and consequently of marxism. . . . The fight against religion must not be limited nor reduced to abstract, ideological preachings. The struggle must link up with concrete practical class movements; its aims must be to eliminate the social roots of religion. Hence, down with religion; Long live atheism; The dissemination of atheistic views is our chief task." (Religion, Lenin, p. 14, MRK on Com, p. 123.)

We must be solemnly dedicated to the cause of preserving our freedoms: we must be free to worship, free to speak, free to choose, free to write, free to meet in public assembly, to have free enterprise, free to be an individual and have protection of the "due process of law." We should foster in our homes and schools the traditions of freedom and the memory of those early crusaders who courageously fought to preserve our independence, our dignity as true sons and daughters of God.

The philosophies of communism are those of force, hate, mistrust, untruth, to destroy initiative and degenerate the human race to mere animals. As animals, to be content in belonging to a collective herd, where

our morals, the sacred procreation process, becomes promiscuous and beast-like.

"Pravda," the official communist organ, announced in its issue September 1928: "The world-wide nature of our program is not mere talk, but an all-embracing and blood-soaked reality. It cannot be otherwise—Our ultimate aim is world Communism; our fighting preparations are for world revolution, for the conquest of power on a world-wide scale, and the establishment of a world proletarian dictatorship."

The aim of the Communist Party has not been abandoned. It has been renewed with more intense vigor than at any time in history. These Satanic forces are at work to destroy all Christian principles. We must embark upon a campaign to warn against these insidious efforts. It is well to remember the prophetic warning given in general conference of the Church, October 3, 1941, by President J. Reuben Clark, Jr., "I have been preaching against Communism for twenty years. I still warn you against it, and I tell you that we are drifting toward it more rapidly than some of us understand, and I tell you that when Communism comes, the ownership of the things which are necessary to feed your families is going to be taken away from us. I tell you freedom of speech will go, freedom of the press will go, and freedom of religion will go.

"I have warned you against propaganda and hate. We are in the midst of the greatest exhibition of propaganda that the world has ever seen, and all directed toward one end. Just do not believe all you read."

Communism takes out of life everything that is sweet, noble, and edifying. This is because it is an enemy to all righteousness. It despises and hates God and his Son Jesus Christ.

TODAY'S FAMILY
FLORENCE B. PINNOCK, EDITOR

Looking at a circle of little boys seated in Junior Sunday School, a troop of noisy Scouts shuffling off to class, or some M Men dribbling a ball on the basketball floor, it's hard to see in them father potentialities. But it is all there, growing day by day until one day a man looks down at a tiny bit of humanity in a basket and says, "He's my son," or "She's my daughter." Something great takes place at that moment—a new dedication is born to "make this world a better place in which to live." "Nothing is too good for my son."

Fathers are little boys with added experience, gruff exteriors with tender hearts, minds of power, hearts of understanding, and bodies of strength. A real father has a divine spark within him to lift his children and, authority in voice and action, to demand respect. A father is a pretty special person. Treat him gently. Through all that rough exterior he is fragile, he is loving, and he needs to be loved.

Our Church is filled with thousands upon thousands of wonderful, dedicated fathers. I called up the wives of just a few very special ones to ask them if Father had a favorite food. In every case I found that he has, but that he isn't fussy. These wives, without exception, claimed that Father was wonderful and very easy to cook for.

Sister Jessie Evans Smith said, "Father [President Joseph Fielding Smith] is not a 'casserole man'; but he enjoys plain, nourishing food." But she did say that he just likes two kinds of pie. When I inquired what they were, she answered, "Either hot or cold."



FATHER'S

So he is a "pie man." "Cakes are not his favorite," Sister Smith says. If she starts to make a cake, invariably he will say, "Why waste good flour on a cake?" She said she believed his favorite food is bread and milk with good nippy cheese, so she kindly sent us an unusual 90 minute bread recipe and the recipe for Peach Preserve that they enjoy very much. It's delicious served with this warm bread.

90 Minute Bread (White or Whole Wheat Bread)

- 4 cups of very warm water
- 4 teaspoons salt
- 8 tablespoons sugar or honey
- 4 tablespoons melted shortening, peanut oil is good
- 4 yeast cakes, dissolved in one cup of the above water
- 7 or 8 cups flour

Mix into a medium soft dough, then cut into four pieces. Mold into round loaves and let stand 15 minutes. (Just a little trick—after the dough has stood for 15 minutes, take the handle of your butcher knife, and pound each piece about one minute.) Then knead into loaves and place in greased pans. Let stand one half hour, then bake at 400° for thirty minutes.

Peach Preserve

- 5 lbs. peeled peaches, sliced
- 5 lbs. of sugar
- 3 oranges, sliced very thin, then quartered

Bring to a boil and cook 30 minutes, taking the froth off until no more forms. Then add one

(Continued on page 464)

LeGrand Richards

Marvin J. Ashton

Joseph Fielding Smith

Hugh B. Brown

G. Carlos Smith

Joseph T. Bentley

Spencer Kimball

Richard L. Evans

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pint maraschino cherries and juice, cherries quartered, bring back to boil and cook 15 minutes, taking the froth off until no more forms. Then bottle hot.

I caught Sister Spencer Kimball just as she and Elder Kimball had returned from a long Church trip. She graciously spent some time talking about "father's favorite." She said now that the children are all in their own homes the two of them are eating far more simply than in the past. Bread and milk again entered the conversation as one of Elder Kimball's favorite foods; but, she added, if he comes home late from a hard trip there is nothing he enjoys more than a steaming bowl of oyster stew. Upon the Kimball's return from their last trip, their children had prepared for them a favorite dinner—enchiladas, a relish plate of crisp raw vegetables and a light dessert. Here is their very special recipe for enchiladas.

Enchiladas (Made not too hot)

- 2 doz. tortillas, use either frozen or canned
- 1 pound grated mild cheese
- $\frac{3}{4}$ pound ground beef
- $\frac{1}{4}$ pound sausage
- 2 large chopped onions

Sauce

- $\frac{1}{2}$ cup bacon drippings
- 1 cup flour
- 1 quart tomato juice
- 2-8 oz. cans tomato sauce
- $\frac{1}{2}$ teaspoon chili powder
- 2 teaspoons salt

Brown the ground beef and sausage, then add the cheese and onions. Mix well. Make the sauce by adding the flour to the bacon drippings. Stir in the other ingredients and cook until smooth and thickened. Put about 1 cup of the sauce in a dripper pan. Dip each tortilla in the remaining sauce and put a large tablespoon of the meat mixture on the tortilla and roll and place in a dripper pan. Do this to the remaining tortillas. Sprinkle some cheese on top, and one-half hour before serving put in a 350 degree F. oven for 30 minutes. When serving, place 2 or 3 tortillas on a plate and sprinkle with shredded lettuce and serve with any left-over sauce.

Elder Richard L. Evans is cer-

tainly a favorite of his four sons and his charming and gracious wife Alice as well as thousands of us who listen to him each Sunday. When I talked with Sister Evans, she said, "Oh, Richard likes everything. He really doesn't have a favorite." As she thought further, she added, "Well, if you are going to pin me down, I guess I'd say large fresh green salads with a tasty French dressing are high on his list." She talked about dressings and told of a favorite one in their family. This basic dressing recipe had been brought home years and years ago by her mother from a Relief Society luncheon.

Basic Salad Dressing

Place in a bottle:

- 1 cup vinegar
- 1 cup fresh salad oil
- 1 cup sugar
- 1 cup catsup
- Shake and serve over salad greens.

This dressing may be varied in dozens of ways. It is quite sweet, so maybe you would like to cut down on the sugar or do as Sister Evans does at times—use 1 cup of spiced vinegar from a bottle of sweet pickles in place of the vinegar and sugar, or you may substitute lemon juice for part of the vinegar, or try using chopped tomatoes in place of part of the catsup. With a basic recipe, such as this, the possibilities are endless.

Fathers LeGrand Richards and Hugh B. Brown also have their favorites. Elder Richards is happy with a bowl of sliced fresh tomatoes topped with cream and a sprinkling of sugar. And Elder Brown likes nothing better than a good custard or a baked apple for dessert. But Sister Brown says he also enjoys pumpkin pie—especially if it is heaped with whipped cream. Both of these wives are very special cooks and have pleased their husbands and children with luscious dishes through the years.

Our own YMMIA Superintendent, Joseph T. Bentley, G. Carlos Smith, Jr., and Marvin J. Ashton, have their favorite dishes.

Sister Bentley wrote as follows: "While I was talking to you on the phone the other day, I wondered how I would be able to pick out

my husband's favorite food, he likes so many things. Fruit pies with a scoop of ice cream, fried chicken, hot biscuits, pork chops with pan gravy, fresh corn on the cob are just a few of his special foods. But he is also fond of berry cobblers, a 'poor relative' of the pies, and since he has arrived at the age when he must be a 'weight watcher' he can eat these without too much conscience pricking. This is a very simple dessert and easily made. I use blackberries, fresh, bottled, or canned, when I can get them, but boysenberries or dewberries are good, also. I think Joe likes blackberries because they were so plentiful in his mother's garden in Mexico where he spent his childhood. They raise better blackberries in Colonia Juarez than anywhere I have ever lived; they are so large and juicy. In fact, it was while we were living in Colonia Juarez, when Joe was teaching school at Juarez Stake Academy, I first started to make this dessert as well as blackberry jelly, another favorite of Joe's. Mother Bentley's blackberry jelly was out of this world."

Blackberry Cobbler

Butter a glass baking dish size 8" x 9" x 2". Open a quart bottle of blackberries, boysenberries, or dewberries—a large can of commercially canned berries may be used. Put in a kettle on the stove and heat with a piece of butter the size of a walnut, about ¼ cup of sugar, and a little cinnamon.

While fruit is heating, make a biscuit dough using: 2 cups flour, 4 teaspoons baking powder, ½ teaspoon salt, 2 tablespoons sugar, 6 tablespoons shortening, 1 egg whipped until light, ¾ cups milk mixed with the egg. (Bisquick can be used with a little extra shortening added.)

Sift dry ingredients and add shortening. Blend well with pastry mixer. Whip egg until light, add to milk and mix with dry ingredients. Dough should be of drop consistency.

Put hot fruit into baking dish and drop dough by spoonfuls until fruit is covered. Bake in oven at 425 degrees F., or until dough is brown. Serve with vanilla ice cream or whipped cream for special occasions or a sauce made using rich milk sweetened to taste with a little nutmeg added.

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Sister Smith said, "Father [G. Carlos Smith, Jr.] is so easy to cook for because he likes everything. But plain foods are really his favorite." Again, we find that bread and milk, but in this case crackers and milk, with a very good nippy cheese is a special favorite. Sister Smith went on to share a delicious round steak recipe with us.

Tender Round Steak

Order round steak cut about one inch thick. Dip it in beaten egg then into very fine seasoned cracker or bread crumbs. Be sure both sides are well covered. Place it on a rack in a Dutch oven (covered roaster). Sprinkle with chopped onion and add water to the bottom of the roaster (don't let it touch the meat), cover and let it steam for about 4 hours. Watch it and add water. Don't let it go dry.

Norma Ashton said, "Father's favorite," in their home, "is many things. Marv loves fried chicken, chili, ice cream, applesauce cake, lemon pie—oh, the list is endless." He, too, is easy to please, liking whatever his wife cooks for him. After talking over many recipes, Sister Ashton decided that perhaps Banana Delight, a delicious, nourishing dessert that could be prepared the day before, making it a Sunday favorite, was the one she would like to share with us.

Banana Delight (Serves 6 to 8)

Mix together:

- ½ cup flour
- ¾ cup sugar
- ½ teaspoon salt

Stir these dry ingredients into 2 cups of hot scalded milk. Cook until thick, then fold into two beaten egg yolks. Cook for about five minutes in the double boiler. (It isn't very thick.) Cool.

When cooked, add 1 teaspoon vanilla, 2 egg whites beaten stiff, 2 bananas, sliced, and ½ cup of pecans. Fold carefully. Pour ½ of the custard into an 8" x 12" pan and cover with ¾ cup vanilla wafer crumbs; add another third of the custard and sprinkle with ¾ cup of crumbs; add last third of the custard and sprinkle the last ¾ cup (2 cups in all) of crumbs on top. Chill. Top with

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whipped cream.

For good measure I asked for the Ashtons' delicious sherbet recipe.

Raspberry-Banana Sherbet
(6 quarts)

Dissolve $3\frac{1}{2}$ to 4 cups sugar in 1 cup of hot water. Pour into freezer can. Add 3 packages of frozen raspberries or strawberries, 1 cup lemon juice, 2 cans of milk and 1 to $1\frac{1}{2}$ pints of whipping cream, 3 mashed bananas, add enough whole milk to make the can $\frac{3}{4}$ full. Freeze and eat with delight.

Presiding Bishopric's Page

(Continued from page 461)

meetings, and Sunday School since being ordained to the Aaronic Priesthood.

DeWayne Cooley is a priest and a student at Brigham Young University. In addition to having 100 percent attendance at his meetings for the past seven years he also has his "Duty to God" award, is an Eagle Scout, attended the World Scout Jamboree in 1957, attended Boys' State, and was president of Boys' League in high school.

Ronald Cooley is also a priest in the Aaronic Priesthood and has attended 100 percent of his meetings for the past five years. He has received the "Duty to God" award, is an Eagle Scout, and attended the National Scout Jamboree in 1957.

Jeffrey Cooley is a teacher in the Aaronic Priesthood with a 100 percent attendance record. Like his two older brothers, Jeffrey also has obtained the rank of an Eagle Scout and attended the National Scout Jamboree in 1960.

Chris Cooley has a 100 percent attendance record since being ordained a deacon in the priesthood one year ago. He is a Second Class Scout and like his brothers, he is preparing himself by gaining a strong testimony of the gospel.

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Early in November of 1881 Johnnie proposed to me. We had known for many years that sometime we would be married, for we were very much in love. Marriage, we agreed, would be a long way off, for Johnnie had his mother and two sisters to support, and Mother and I were living alone in the big Beehive House. I felt at the time I could never leave mother because the death of my youngest brother Feramorz in September 1881 had so nearly broken her heart.

I shall never forget the night while we were sitting in front of the Franklin Stove in the little downstairs parlor, that we decided to consult mother and ask for her consent to our engagement. I confess to very queer feelings while Johnnie was closeted with mother behind the closed door in the sewing room just back of the southeast front parlor. When he opened the door, he looked so happy that I knew Mother had not only consented to our engagement but had said some lovely things to him.

As we sat together thinking about the future, we heard the door knob softly turn and Mother came into the parlor and sat down, and in her gentle voice said she had been thinking things over and saw no reason for our waiting if John would consent to come to the Beehive House to live. She and I alone in the great big home were lonely without Fera, as we called him, and she went on to say that she felt John, in a meas-

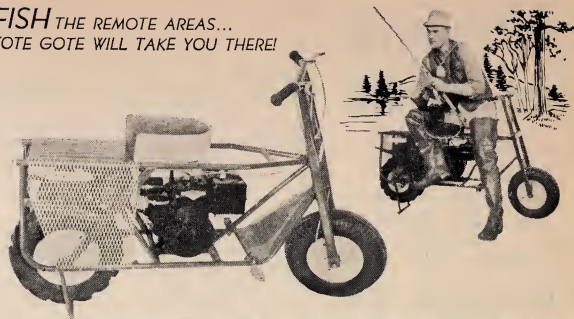
ure, would take his place, and she would like us to marry as soon as arrangements could be made. Then she quietly left us in our happiness to talk things over by ourselves. We decided we would be married January 19, 1882.

The following weeks were filled with plans and arrangements. I made my trousseau with the help of my nieces and my sisters Fanny and Talula. My bed linen was made of Fruit of the loom and linen. Mother crocheted the handmade torchon lace and the little fine hemming stitches were hardly visible to the eye.

Long petticoats and nightgowns with embroidery and lace, hand tucked, were pressed, folded and laid in drawers. My wedding dress was made, really not in the style of the 1880's, but I copied it from a dress I had seen an actress wear at the Salt Lake Theatre when I was a little girl. I had never forgotten how beautiful I thought it was. The material was heavy brocaded white satin, and the style was a tight-fitting princess. It was fastened down the back with twenty tiny pearl buttons. Around the waist was a girdle of pearls, and a pocket held by a strand of pearls dropped halfway down onto the skirt. The high collar and three-quarter sleeves were edged with lace that Mother had made. With the help of my sisters I made my dress—but of course, Mother supervised and directed.

The little slippers I wore were size

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three and one-half, double "A" and were made of the same brocade as the dress. We sent the material back to Philadelphia to Laird Shoeber and Mitchell Co. to have the shoes made.

My stockings were long, heavy-ribbed silk—the first silk stockings I ever had. They looked more like golf apparel than beautiful wedding stockings, but I thought they were lovely.

I wore long white kid gloves—my first ones.

Mother decided that my three ringlets which had been worn down my back should be pinned up into a small bob for my wedding day.

The days passed excitedly and happily. Then came the week before the wedding day. The cooking and the preparation of the food began. The aroma of homemade pies, cakes, doughnuts, and candy filled the house. Hams, tongues, turkeys, chickens were prepared. Mother cooked and cooked. Salad dressings and salads were made. The bottled peaches, pears, and cherries were taken down to the cellar to be chilled for serving.

Talula and I made cakes for three days; white and golden cakes, layer cakes, cream cakes, and sponge cakes. Mother made the doughnuts and mince pies and homemade ice cream. Richard W. Young and Heber J. Grant and George D. Pyper had promised to come and help freeze the ice cream on the day of the wedding.

Aunt Eliza made our beautiful, delicious wedding cake with dozens of fresh eggs and rich milk from the farm. Then Brother Brown, the culliner, came to the Beehive House, and as we all watched, he iced and decorated the tiers of the wedding cake with the pride of an artist. Then he made the cream almonds and peppermints and decorated them. I shall never, never forget the happiness, joy, and excitement of those wonderful days of preparation for Johnnie's and my wedding day.

Our reception was to be held in the Long Hall upstairs. The two Franklin stoves were laid the night before. The long tables where the wedding supper was to be served were set up in the back hall dining room and southeast front sitting room. The linen that Mother had laundered and ironed was as white as snow and looked like satin. The



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white dishes with the gold bands, and the silverware were in readiness. Before Mother and I retired, we went from room to room to see that all was in order for the important day. How beautiful the Beehive House seemed. To me it was the most wonderful home anyone could ever have.

Early the next morning Mother called, "Clarissa, it is seven o'clock, and you must be at the Endowment House by nine." One of the girls was lighting the fire in the little Franklin stove, and its warmth seemed to calm and steady my nerves as I dressed.

A little after eight Johnnie called for us in a big baroque drawn by a

ing. We sat by the little Franklin stove and then Uncle Feramorz turned to John and me, and in his dear tender way, urged us never to go to sleep at night with any kind of misunderstanding between us. "Talk things over—do not let your troubles grow because of silence. Forgive and then forget." Then he added, "There will be times when you will get very angry but make it a point never to be angry at the same time, and you will find if you obey this rule, your troubles will not last for long."

The hour for our reception approached. When mother and I went up to the southwest room, the room that had been my bedroom all my life, suddenly I began to weep, not because I was not radiantly happy, but I think for the first time, I sensed the full realization that things would never be just the same again; that my girlhood was behind me, and I was overcome with appreciation for my beloved father and mother, my sisters and brothers and their devotion to me and the family life I had had in the Beehive House.

My sisters came up to help me dress, then came my brothers to give their approval and their advice, and in the excitement of the hour, my tears gave way to laughter and happiness.

At last John came up to see me in my wedding dress. My sisters and brothers didn't offer to leave the room as he walked right up to me, took me in his arms, and kissed me. I knew from that moment that I would be safe in his keeping.

He had brought a little bridal bouquet of rosebuds and white carnations surrounded with lace paper, with the stems wrapped in tinfoil and tied with white baby ribbon.

We went across into the Long Hall and stood in front of the tall mirror at the south end. As I looked at the room with its pale blue walls, coved ceiling, beautiful red brocade drapes, and pretty lace curtains, the carpet with its garlands of roses and leaves, the chandeliers brilliantly lighted with gas, the tall glass lamps on the table and the glowing fires, it seemed that no other room in the whole world could be so beautiful or hold so much joy! I felt that surely I was the most grateful and the happiest bride that ever lived.

The guests numbered three hun-

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To dunk her toes;
A sheltered cove
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And when she shuts
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The surf to sing her
A lullaby!

fine span of horses. We drove to the Endowment House and lo and behold, the doors were not opened. We were nearly an hour early!

From my earliest recollection, I had wanted Brother Joseph F. Smith to officiate at my marriage ceremony, and I had long ago received his promise that he would marry us.

After a short wait at the Endowment House, which seemed an eternity to me, Brother Smith came, and we were admitted. Then we dressed and went into the altar room where Brother Smith was waiting. He pronounced a most beautiful blessing on us, his words and the spirit of the occasion have remained with me always and have been a wonderful influence on our marriage and our lives.

After the ceremony we returned to the Beehive House, and in the men's dining room (as we called it), my uncle Feramorz Little was wait-

dred and fifty. As we stood and received congratulations from family and friends, two little flower girls dressed alike in pink China silk dresses, took care that my train was spread out to the best advantage. Mother stood near the doorway to receive, and my brothers and sisters greeted our friends. It was all so lovely to me. The memories of it shall enrich my life always.

The journey of our married life together has been a beautiful one. Children and love have blessed our home. Respect, consideration, and understanding have brought an enrichment throughout the years. Even though we had neither wealth nor greatness as the world recognizes such things, happiness and contentment and blessings have filled our cup of life to overflowing. I am grateful beyond words that on January 19, 1881, Johnnie Spencer chose me as his bride.

Melchizedek Priesthood

(Continued from page 459)

serve within the fields of their primary responsibility. A seventy should be called to perform the work of the seventy, an elder that of an elder, and so forth.

When brethren are called and appointed to work within the fields of their primary responsibility, they are thus enabled to magnify their callings.

Brethren should learn to serve in the office in which they have been appointed for as the Lord said:

... let every man learn his duty, and to act in the office in which he is appointed, in all diligence." (*Ibid.*, 107:100. Italics added.)

Priesthood workers should study what the scriptures have to say about their respective callings, and they should become familiar with the procedures set up within those callings as explained in the official handbooks provided by the Church.

All should do their work skillfully and intelligently, and that requires advance study and preparation. As the Lord said, we must learn and we must act. But the learning precedes the acting if the work is to be well done.

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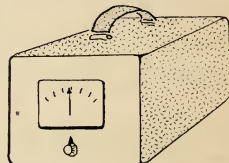
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THE LAST WORD

"My hair is falling out," admitted the timid man to the chemist. "Can you suggest something to keep it in?" "Certainly," replied the chemist. "Here's a cardboard box."

If fifty million people say a foolish thing, it is still a foolish thing.—Anatole France



Confucius say: Seven days of dieting makes one weak.

The poorest man is not he who is without a cent, but he who is without a dream.

A New York psychiatrist received a postcard from a vacationing patient. "Dear Doctor," it said, "Having a wonderful time. Wish you were here to tell me why."

Anyone can carry his burden, however hard, until nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, purely, till the sun goes down.—Stevenson

The high-minded man must care more for the truth than for what people think.—Aristotle

"You cannot lead anyone any place you're not going."—Elder Marion C. Romney

"I have discontinued long talks," the speaker remarked. "It's on account of my throat. Several people have threatened to cut it."

Visiting in Texas, a woman concluded her grocery order, "... and ten pounds of potatoes." "Madam," replied the clerk, "we won't cut a potato for anybody."



The way to gain a good reputation is to endeavor to be what you desire to appear.

Why is it that when a man retires and time is no longer of urgent importance, his well-meaning colleagues usually present him with a watch?

Kennecott's

"This Business of Farming"

Farming and ranching is big business in the vast Mountain America area, a business that is vital to the growth and development of this region. Since October 17, 1949 Kennecott Copper Corp. and KSL Radio have been partners in helping to inform and educate the man in agriculture. And that's the reason BIG K Farm Director Ted Capener (the only full-time radio farm director between the midwest and Pacific Coast) is seen so often up and

down the highway, over the backroads, out at the barn or in the field, and at the fairs and shows. Ted and his staff cover the Mountain America farm picture accurately and completely for Kennecott — and in addition to frequent special features — give daily farm news reports, market information and weather casts. Kennecott, a good neighbor is helping build a better, stronger America.

Now in its 12th year, Kennecott's "This Business of Farming" is heard Monday, Wednesday and Friday at 12:15 P.M. and Tuesday and Thursday at 6:45 A.M.



Ted and his staff travel an estimated 40,000 miles per year throughout Mountain America reporting special farm news, covering fairs and 4-H events, discussing current problems with the men and women who form the sinews of America.



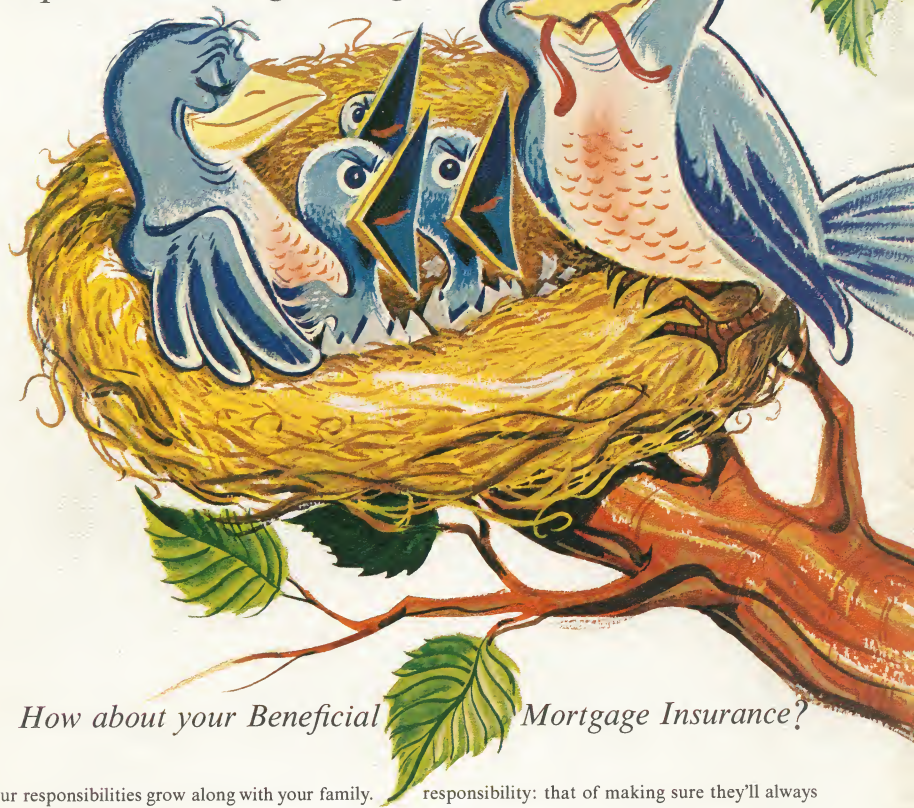
Not a "feet on the desk" Farm Director, Ted Capener's newsbeat for Kennecott is the farms and ranches of KSL Radio-land. Ted correlates the steady flow of national and regional farm reports with his own firsthand information and localized touch.

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